WORLD CALL

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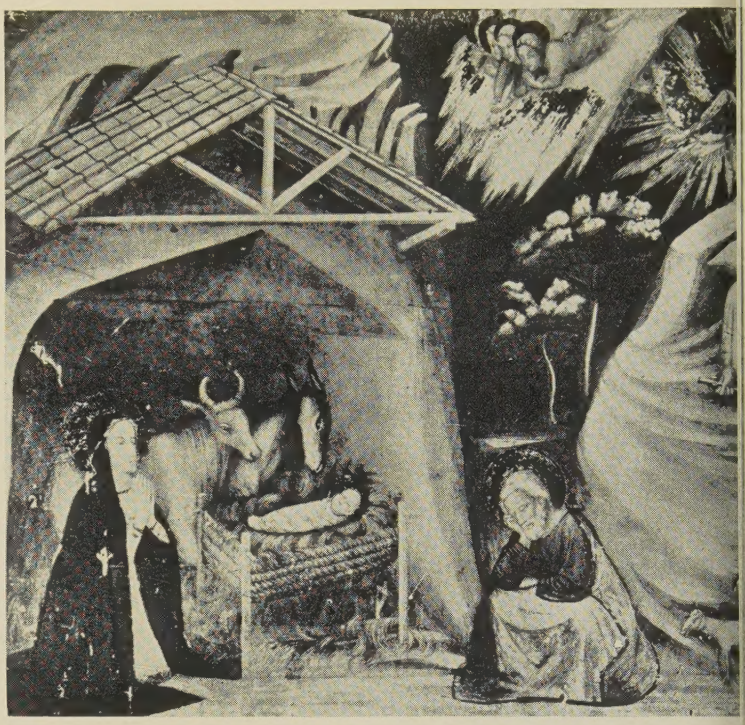
The Christ Child in Spanish Art



Three Famous Paintings of the Birth of the Christ Child by
(1) Juan Bautista Maino. (2) Ferrer Bassa (3) Jose Sarabia

—Used by courtesy of magazine "Spain," 2 East 54th St., New Yor

Greetings

ABOVE the strife and confusion of the world ring the clear tones of Christmas bells as they bring to anxious peoples the joyful promise of peace on earth to men of good will. It is Christ's birthday, the perennial reminder of God in our human experience.

THE Board of Church Extension sends greetings to the three thousand and fifty-seven congregations whom it has aided in the building of their church homes, and to all those who have made this work possible through their gifts during the past fifty-four years.

AS this Christmas brings to a close one of the most tragic years of human history, may the New Year bring the promise of peace for all mankind, is the prayer of—

The

Board of Church Extension

Board of Church Extension, Missions Bldg., Indianapolis, Ind.
Gentlemen: Without obligation to me, please write and explain fully your annuity plan.

Name _____

Address _____

Date of birth _____ Survivor's date of birth _____

World Call

VOLUME XXIII DECEMBER, 1941 No. 11

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Circulation Corner

Oregon Takes Increased Aim

Mrs. C. L. Mossberger, Portland, is giving publicity in Oregon concerning the aim for WORLD CALL subscriptions—1075 is the figure. In June, with 1003 subscriptions, this seemed a very good goal; but when we see the July-August subscriptions jumped to 1053, we're wondering!

Progress in California

For many moons three states have vied for numerical position in WORLD CALL subscriptions. They are Kentucky with 2495 in September, Illinois with 2480, and Ohio with 2468. But now a fourth area with much smaller church membership than any of the above three is claiming recognition in this class. Southern California during the past twelve months has come from 2141 to 2407. So the above trio will become a quartet harmonizing in their appreciative use of WORLD CALL.

Northern California, too, earns recognition for the spectacular gain made there in the past year. Subscriptions have gone from 767 to 983—a gain of 28 per cent, making that area 6 per cent of all church members WORLD CALL subscribers.

If you are good on figures you will have already deduced by the simple two-and-two-make-four process that the entire state of California with its total subscriptions of 3390 is now in a challenging position to the two top-ranking states in WORLD CALL subscriptions—Indiana with 3425 and Texas with 3401. Amazing how interesting figures can be!

Congratulations, to all WORLD CALL Secretaries, church workers and friends who have made the above records possible!

First Church, Louisville, Kentucky

We are glad to correct the number of subscriptions credited in the Honor Roll to First Church, Louisville, Kentucky. The total should have been 166 instead of 155. A great record and we wish to give full recognition.

Calling All Church Officers

December 31 the last subscription will be in and counted and the Ten Per Cent Legion of 1941 will be closed. Great interest is evident from the number of inquiries concerning standing of churches. If in doubt over your church, write to the WORLD CALL office, and in the meantime take advantage of the Dollar Rate for new and renewal subscriptions to help in reaching a high peak on December 31.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, John H. Booth, Genevieve Brown, J. Eric Carlson, Mrs. R. A. Doan, Doyle Mullen, Virgil A. Sly, Harlie L. Smith, Mae Yoho Ward, Willard Wickizer. Space used by the Pension Fund is on a contractual basis.

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Merry Christmas and Happy New Year to Our Friends Old and New

'Tis true that Christmas comes but once a year,
But a World Call gift each month brings joy and cheer.

With Each Gift Subscription

An attractive Christmas card will be sent, bearing your name.

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The Threshold

Our Cover

ON OUR cover there appears this month a reproduction of "The Nativity in a Cave" by the Chinese artist, Lu Hung-Nien. The picture is typically Chinese. Seen with the Holy Family is a charming little angel, standing by with his lantern. In the cave the flowers are in bloom. Outside one sees the little shepherds in the snow. The artist is a member of the art faculty of the Catholic University in Peiping. As a boy he loved the picture cards in the mission Sunday school, but was always grieved because no Chinese children were ever seen with Jesus. Accordingly, his first Christian painting was "Jesus and the Little Children" and he painted his own face as that of one of the children. Our reproduction of this picture is from a photo received by courtesy of the Church Committee for China Relief, 105 East 22nd St., New York, N. Y.

Missions Conference Secretaries

The Foreign Missions Conference of North America announces the election of two new secretaries: Miss Sue E. Weddell and Joe J. Mickle.

Miss Weddell will succeed veteran secretary Miss Florence G. Tyler who retires on December 31 after nine years with the Foreign Missions Conference and a lifetime of service with interdenominational organizations.

Mr. Mickle, whose position for the present is that of Acting Secretary, becomes the third member of the Conference staff, receiving an immediate special assignment to the Committee on East Asia.

Miss Weddell comes from twelve years of secretarial leadership in the Reformed Church of America, first as Secretary for the Department of Missionary Education, then as Secretary for the Young Women's Department of the Woman's Board of Domestic and the Woman's Board of Foreign Missions, and finally as General Secretary of the Woman's Board of Foreign Missions.

Mr. Mickle brings to the Conference a long acquaintance with the Christian mission and social currents of the Far East and in particular with the Christian schools and colleges of Japan.

Religious Magazine Costs

Religious journals, almost without exception, have difficulty financing themselves even in normal times. With rising costs of paper and printing, the problem becomes more serious. Many are finding it necessary to raise their subscription price. Others have been reduced in size and some weekly papers have gone on a monthly or semi-monthly basis. Some years ago it was stated that if WORLD CALL subscriptions were brought to 40,000 it would be possible to reduce the cost to a flat rate of $1.00. Such action would have been possible at that time. But now, as the subscriptions climb toward that figure (over 38,000 last month), each gain is accompanied by increased costs which if continued threaten to make necessary the raising of the question of a price adjustment upward. Every effort will be made to avoid taking such a step, but no promises can be made. WORLD CALL is proud of the fact that it pays its own way and it expects to maintain that record. The moral is to renew your subscription today.

"Hold That Man"

That's the name of our new WORLD CALL play. Send for a sample copy, and if you like it, which you're sure to, write us you want enough for production and we'll do the rest. No charge, of course.

Nursery Leaflet

A 24-page leaflet, *The Nursery Department of the Church School,* was recently published by the department of religious education in cooperation with the Christian Board of Publication. The author is Mrs. Bess V. Nester and the pamphlet is illustrated with drawings by the author. Pamphlets may be had at 5 cents each—50 cents a dozen—from the Religious Education Offices, 2700 Pine Street, St. Louis, Missouri.

Cooperative Picture

The Cooperative League of the USA announces that a new film on cooperatives is now available. "The Co-ops Are Comin'," produced by the Harmon Foundation in cooperation with The Cooperative League, was photographed in connection with the first All-American Co-op Tour this past summer. Here for the first time, is a dramatic portrayal of American cooperatives in action. The film is a 16mm. silent, 2½ reels in length and is available in color and in black and white. Complete information may be obtained from The Cooperative League, 167 West 12th Street, New York City.

Camp Subscriptions

Numbers of churches and individuals have in recent months sent gift subscriptions of WORLD CALL to young men in national training, or to the reading rooms of training camps. If there are individuals or groups wishing to provide subscriptions for such camps or for the twenty Civilian Public Service Camps where work of national importance is being carried on under civilian direction, WORLD CALL will be glad to cooperate in checking its subscription list to avoid duplication. Subscriptions may be sent to individuals or camps chosen by the donor, or may be entrusted to the care of WORLD CALL. Such subscriptions will be received at the rate of $1.00 whether in clubs or sent in singly.

UNIFIED PROMOTION DISCIPLES OF CHRIST

Emergency million FOR LIFE AND WORK

THE office of Unified Promotion reports, as of November 12, 1941, that the Emergency Million receipts have passed far beyond the first thousand units. The exact report in cash and pledges is $124,055. The completed reports from the states where Emergency Million workers have been are not available. Pledges are constantly coming in and churches not visited by the first group are being taken care of as workers are available.

* * * *

The Emergency Million teams are now completing the last half of the first period of solicitation. They are working in the following states: Illinois, Ohio, Iowa, and Nebraska. They have completed their general solicitation in Indiana, Michigan, Pennsylvania, West Virginia, Virginia, and the Capital Area.

* * * *

The second period of solicitation of Emergency Million is beginning shortly after the first of January. The teams are moving into the following states: Texas, Tennessee, Mississippi, Missouri, Florida, Georgia, North Carolina, South Carolina, Arkansas, Louisiana, Washington, Idaho, Montana, and Oregon.

* * * *

The team having the most outstanding week was in Virginia. On the week of October 19, this team turned in a total of $8,100.

* * * *

Our reports are very incomplete, but the following are some of the churches that have not only raised their suggested number of units but have gone far beyond it.

Church	Goal	Raised
Baltimore, Md.—First	3	16
Niagara Falls, N. Y.	5	18
Northwood, Indianapolis, Ind.	6	7
University Park, Indianapolis	30	31
Arlington, Va.—Wilson Blvd.	1	2
Calhoun Church, Baltimore, Md.	2	3
Wilhelm Park, Baltimore, Md.	1	2
Danville, Ind.	2	3
Cato, N. Y.	1	4
Williamsville, N. Y.	2	3
Rochester, N. Y.—Columbia Ave.	4	5
South Butler, N. Y.	2	3
Big Run, Pa.	3	5
Charleroi, Pa.	6	11
Brentwood, Pittsburgh, Pa.	2	5
Wilkinsburg, Pa.	10	12
Plymouth, Pa.	10	11
Richmond, Va.—Colonial	3	9
West Point, Va.	1	3
Rochelle, Va.	1	4
Gordonsville, Va.	1	2

WORLD CALL

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VOLUME XXIII | DECEMBER, 1941 | NUMBER 11

Christian Benevolence Is Love and Care

SEVERAL years ago J. Eric Carlson, Secretary of National Benevolent Association, wrote in WORLD CALL of the need for a Home for the Aged which will provide for people who may be able to pay their way. Mr. Carlson refers again to his hope for this kind of a Home in this issue, as he did in a recent article in the *Christian-Evangelist*. In a later number of the *Evangelist* a correspondent urges Mr. Carlson to move slowly at this point lest we depart from the purposes of the brotherhood as expressed in and through the Association. We can well understand how one might raise such a question, but we believe that a thorough-going discussion of all the facts involved will support the wisdom of the Secretary of the N.B.A. One need have only the average person's acquaintance with elderly people of the church to recall some who may come to old age with a modest sufficiency for self-support, but who, bereft of kin and the loved companions of earlier days, have yet no means of purchasing the care which is their right. Christian benevolence is more than giving support to those without money. It gives love and care as well. We can see the possibility of a time in the future in which pension systems might provide for every aged man and woman money enough to buy bread and shelter. It is more difficult to anticipate the day when frail, aged, lonely folk will not need Christian love and care.

Refugee Professors Make Good

AT LAST year's annual meeting of the Council of Women for Home Missions a movement was started for the raising of "interneships" for refugee professors. Beginning in a small way, $250 was furnished for each of three professors formerly with European universities. In each case the college to which the professor was assigned provided room and board. It is now reported that after one year of teaching on this meager basis of support each of the three professors has received an appointment with salary for next year.

Of interest are messages from these men. One of them who became a voluntary exile because of his Christian convictions writes thus:

> This peaceful place of learning and teaching had a magic influence on my sore and ruffled feelings. Here you can be completely ignorant of what is going on in a convulsive world. This awful dream of yours when a beloved homestead turns to a ghost-house; and you cannot help anything as no one seems to heed a warning, the petrifying hurt of imagination dissolves and vanishes in the new day of solid reasoning. Nothing can be lost, and even the worst will shape the mind of millions to a better fellowship of nations.

A second professor, who from the gift of $250 for his own expenses was able to save enough to send money to a young sister ill with tuberculosis in Switzerland, wrote:

> The idea of sending her back to Vienna under present food conditions—which would have been necessary if I would not have gotten this job—was quite intolerable to me. I am deeply indebted to you for your kind help."

The third professor writes with profound gratitude as follows:

> It was you and your Council to whom I owe my future position. It was you that gave me the start to make up a new life. I am so happy because I am allowed to live at this Christian college which influenced my Christian outlook so much. I shall never cease working and striving for Christian ideas. Your generosity and the hospitality of this college taught me what real Christianity means. . . . Who can be happier than I? You gave me a new life and you gave me the chance of appreciating the dignity and beauty of a Christian college.
>
> Germany and all the horrors of my trouble are far behind me. Before breakfast I pray for my Christian friends in New York. Then I enjoy my lessons and my studies. I never had as excellent meals in Germany. In the evening I have my talks or walks with students or teachers or I am invited to a speech in a neighboring town. On Sunday I have my Sunday school lesson, teaching and preaching the beauty and eternal truth of the Christian doctrine.
>
> You made me a soldier for the Christian cause. No one is able to appreciate the very blessing of Christian achievements in this country unless he had not lived before in Nazi Germany.
>
> I thank you with all my heart again and again for my new and Christian life.

Truly, these good women of the Home Missions Council have engaged in a quality of service which reveals religion and humanity at their best.

Men in Missions

REFERENCE was made in these columns some months ago to the organizing of a Men in Missions group in the High Street Church of Christ of Akron, Ohio. Evidence accumulates that this was more than a sudden gesture arising out of the fine impulses of a particularly good moment. These men are in earnest and they are going forward. They are studying the world problems of the church and are realistically facing the needs of today's world. The group has as its goal for this year a membership of 100 and contributions of $1,000 to the world causes of the church. A requirement made of each member is that WORLD CALL shall come to his home. One hundred such men—informed—concerned—and giving—can bring a new

spirit to any congregation. There ought to be hundreds of other churches with Men and Missions groups similar to that of High Street.

Marian Anderson in Mississippi

A CORRESPONDENT from Jackson, Mississippi, sends us a clipping from the *Jackson Daily News* telling of the remarkable reception given in that city to the gifted Negro singer, Marian Anderson. According to the *News,* only three artists in the past twenty years "have appeared on the stage [in that city] who, single-handed, held a capacity audience completely captivated from the lifting to the falling of the curtain." Miss Anderson was one; the others were Paderewski and Will Rogers. The paper states that local critics agree that Miss Anderson is "easily the greatest contralto."

The *News* takes pride—and rightly so—in the response of this Deep South community to a great artist and a great woman, and deplores "the silly race prejudice shown toward Marian Anderson in some parts of the country, chiefly in Northern and Eastern cities." All people of good will certainly will agree that such prejudice is unworthy of any community. They will likewise agree that, as the color line should be no bar to the recognition of great artistic genius, neither should it bar the way to such common rights as economic opportunity and equality before the law and at the polls which must characterize any democracy that is to endure.

Christian Unity Conference

ONE of the encouraging signs of our times is the growing dissatisfaction on the part of Christian people over the divisions which exist among them. This dissatisfaction expresses itself in many ways. There are those whose principal concern is simply that there shall be better feeling among the members of the various communions. Others give emphasis to the importance of practical steps which may be taken in assuming specific cooperative tasks, whether local, national or world-wide in their scope. To still others, while these goals seem good and proper, the ultimate objective can be nothing less than some satisfying form of organic church union. Few of these, of course, would make a point of a need for uniformity of belief or identity of practice.

This growing hospitality to the idea of Christian cooperation and unity has not been limited to the recent world conferences of Christians, such as those at Edinburgh, Oxford, Madras, and the more recent North American Ecumenical Conference of Toronto. There are many indications that in most places response to the call for a drawing together of the forces of Christianity awaits only the sounding of such a call in tones clear and winsome. This has been evident in recent local and regional Christian Unity conferences sponsored by the Federal Council's Commission for the Study of Christian Unity and the Association for the Promotion of Christianity Unity of the Disciples of Christ. One such conference was held in Dallas, Texas, in October and one in Indianapolis early in December. Another is announced for Louisville, Kentucky, on December 1. Participating in the Indianapolis Conference were Dr. H. Paul Douglass, Dr. Adolph Keller of Geneva, Switzerland, and the Editor of WORLD CALL. It is anticipated that numerous communities will set up their own conferences of similar nature in which Christians face together in frankness and in all charity both the things that divide and the compelling need for a deepening of the ties of unity.

"We Are Not Divided"

AN IMPORTANT recent addition to the literature of the movement toward unity and cooperation among the churches is John A. Hutchison's *We Are Not Divided.*[1] The book is a study of the Federal Council of Churches of Christ in America. It is concerned, as the author states in his introduction, not primarily "with the actual work or program of the organization but rather the ideas which have been expressed in and through it." Thus certain periods are interpreted as concerned with "Winds of Doctrine," "Crusade for Brotherhood," "In Search of Peace," and "Toward a World Christian Community."

This interesting and well-written book affords an invaluable record of cooperative American Protestant endeavor in this century. We believe that it will have wide reading among churchmen and that few ministers will feel that their libraries are complete without it.

Another document of the Church Universal just off the press is entitled *Corpus Unum*[2] and is the *Report of the North American Ecumenical Conference* held at the University of Toronto, Canada, June 3 to 5, 1941. Most of the excellent addresses made at the Conference are included in the *Report,* as well as certain materials selected from the various discussion groups. There were no official findings. Again, we suggest that this is a volume all well-informed ministers and numerous laymen will want for their libraries.

Indiana Paper Backs Hazel Green

FEW, indeed, are the daily papers in cities of any size which do not at least once or twice a year sponsor a "Penny Ice Fund" or "Clothe a Child Club" or open their columns for contributions for some similar endeavor. Support is given also to many nation-wide campaigns to meet widely recognized needs. Quite unusual, however, is the appeal of the *Anderson Herald* of Anderson, Indiana, for clothing for the "Jot 'Em Down Store" of Hazel Green Academy in the mountains of Kentucky. Here the garments are sold at a low price and the annual income of about $150 is used to send young people through school. In its news columns and editorially the *Herald* invites its readers to call its office for trucks to pick up clothing which the paper then sends to Hazel Green. Here is a practical service which other communities might well undertake for this or similar institutions.

[1] *We Are Not Divided* by John A. Hutchison, Round Table Press. $3.00.

[2] *Corpus Unum.* Fifty cents. May be secured from Association for Promotion of Christian Unity, 222 Downey Ave., Indianapolis.

The Spirit of Christian Benevolence

By ADDISON L. COLE*

Dr. A. L. Cole

WE THINK of Pentecost as the birthday of the church and rightly so, but in truth the church began to live long before the delivery of the great sermon that converted three thousand souls. The church was conceived in the first human heart that was moved with compassion to do a kindly deed for some less fortunate person without hope or thought of reward.

When Jesus came to Nazareth where he grew up, no doubt he was stung by the memory of self-denials and hardships he endured as a boy laboring as an apprentice in the shop of his father Joseph. Jesus went to the old accustomed place of worship on the Sabbath day and joined in the service with old neighbors and friends, many of whom were entirely unprepared for the changes that had come over the boy who had grown in wisdom and stature and in favor with God and man. He turned to the sixty-first chapter of Isaiah and read, "The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised and to proclaim the acceptable year of the Lord."

Jesus never departed from the principles he laid down in his first inaugural address. Benevolence was the soul of his message. John the Baptist, after talking himself into prison, sent two of his disciples to Jesus to ask the question, "Art thou he that was to come, or shall we look for another?" Jesus replied with a recital of the work he was doing. Said he, "Go tell John the things ye have seen and heard. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the gospel preached unto them."

The first great problem of Jesus was the problem of benevolence. The first great problem of the church in the day of its first growing pains, struggling with the disinherited, was the problem of benevolence. Widows and orphans were being neglected in the daily distribution of food and clothing. They had cried, "O Lord, our God, is there no help for the fatherless and widows in their affliction?" It was the church that replied in the affirmative saying, "Pure religion and undefiled before God the Father is this; to visit the fatherless and widows in their affliction and to keep oneself unspotted from the world."

*Dr. Cole is pastor of First Christian Church, Omaha, Nebraska. This article is from an address at the International Convention of Disciples of Christ at St. Louis, Mo.

What is the spirit of Christian benevolence? It is the spirit and labor of true servants of God opening doors of opportunity to less fortunate creatures, giving them normal chances and opportunities to grow physically, intellectually, socially and religiously, in ways that will develop self-respecting useful Christ-like men and women. The spirit of Christian benevolence operates under the power of men and women who lay their minds alongside the mind of the Father God, to hear the cries of unfortunate humanity and look upon them through the eyes of the compassionate Christ.

Benevolence is the alpha and omega of the Christian system. The judgment of God is pronounced here. Jesus made it plain that when the Son of Man shall come in his glory he shall say to all who have become ministers of benevolence, "Come ye blessed of my Father."

The little babe lies helpless at the beginning of life. Everything has to be done for it. The morning of life quickly passes and the sun swiftly ascends to its noon. After long years of vigorous activity have rolled away, the same individual quietly and slowly appears as an aged saint with bent form, measured step and careful tread of age, steadied and helped once more as in his earliest days, but now waiting while the shadows lengthen, and at last, the sunset!

Christianity is a young religion because its first act takes the babe to its very heart with a love that never lets it go. When the young blessed mother Mary looked into the blue of her baby's eyes, she looked into immeasurable deeps of the eternal God with wonder and amazement of soul.

Anxious mothers with babes in their arms crowded about Jesus upon one occasion and his tender soul knew the need of both mothers and babes. He responded with an utterance that was a shocking surprise to all who heard him. Jesus said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." Some of the disciples had political aspirations relative to the kingdom they were hoping Jesus would restore to Israel. Jesus knew what they were thinking. He knew their materialistic ambitions, and for that reason he took a little child in his arms and told them that if they wanted to study the finest characteristics of the Kingdom of Heaven and do magnificent service as kingdom builders they would find the Cradle Roll department of life to be the inexhaustible laboratory for the deepest of all study. When our sympathies, concern, and deep love for babyhood fail, we abandon hope of citizenship in the Kingdom of Heaven.

Our six National Benevolent Homes for children provide all the seed-like, physical, moral, spiritual and intellectual qualities necessary to the building of Christian manhood and womanhood.

As we use our best judgment and give our wholehearted service to the little ones we can almost see immediate response, improvement and upsurge of new life and strength in their little bodies, minds and hearts, but—we find something else reacting and rebounding to the profit of our own characters and to the saving of our own souls. We find as the natural result of this service, fresh moral and spiritual resources welling up from within and we are rewarded with joy and satisfaction the world cannot give nor take away. If we ever come to ourselves, it will be by way of losing our lives in the benevolent ministry where we find them for the sake of Christ.

The Home superintendents and workers are conscious of Christian parental responsibility. They are sensitive to human need. They believe in the immortal destiny of the children even of unwed mothers, and, they believe with all heart and soul that these young unwed mothers may be redeemed and become servants fit for the Master's use. In all these things we have been witnesses to the grace of God and his redemptive processes. "God is a spirit," and his spirit is gloriously present in Christian benevolence.

Hot tears would course down your cheeks if you could see some of the sad cases that come to our Homes. Your hearts would break to see the stenchful, ragged, filthy little children who had been whipped, tortured and bruised, little ones whose foreheads had been "beaten in by the hoofs of iniquity," as Kipling put it, but who by the grace and mercy of God were rescued by the spirit of Christian benevolence. They have been brought out of savage, inhuman situations into our cheery, happy Christian Homes where ragged, bruised and bleeding little frail bodies were cleansed and healed and transformed and finally became as sweet, as precious, as smiling, as happy as your own children or mine. These are victories that have overcome the world. These are powerful demonstrations of the Spirit of Christian benevolence, as Emerson would say, that "have ploughed the name of Christ into the very soul of mankind."

God is able to bring some great things out of blackest tragedy. The life of God in the soul alone is able to make light shine out of darkness. In our benevolent work we do our utmost to bury all the sordid aspects of the child's life. We do everything humanly possible to reduce the handicaps of unfortunate family backgrounds to the minimum, and send the child out into light as bright and favorable as we can make it. Sometimes we fail, but we are proud of the record we have made in the National Benevolent Association.

I do not know of a joy much greater than that of taking the confessions of children of our Homes, children who first experienced the love and beauty of Christ in the noble servants of Christian benevolence. I have baptized some of these children and have helped guide them on their way to useful, mature Christian citizenship.

I have heard these children pray and give thanks for what you have done for them. My heart beat harder and the lump in my throat increased more than when I heard the sincere prayers of adults. I have "heard the children singing, and ever as they sang I thought the voice of angels from heaven in answer rang," and I gave thanks to God for the spirit of Christian benevolence.

Caring for Her Own— A Brotherhood's Measuring Rod

By J. ERIC CARLSON*

ON JUNE 30, 1941, the National Benevolent Association of the Christian Church closed another year of history with some rejoicing and also with some regret written therein. We rejoice because 1,054 guests in our twelve Homes felt the sheltering arms of the church about them in the time of their distress. Of this number, 764 were children whose lives are being molded by the protecting care of the church, who will some day "rise up and call her blessed." Although one Home reported receiving a larger number of undernourished, handicapped little children than usual, yet we cannot help but yearn for those 369 who applied, but, due to lack of funds and adequate housing facilities, were not "ministered unto."

We rejoice, too, because the total offerings from brotherhood sources during the year amounted to $204,934.47, an increase of $16,117.89 over the same period last year. Gifts by annuity amounted to $19,765.00; and gifts by bequest were $98,635.39—an increase of $10,678.53 over the previous year. However, we must remind ourselves that the annual cost of operating our twelve Homes amounts to more than $300,000, which means that we still have a long road to travel to reach our ultimate goal of current Disciple maintenance receipts equaling the current operating costs of these Homes. When we fail to do this, it is necessary to use non-Disciple sources and reserve funds which should be accumulating against the day of needed expansion and new equipment for more adequate care of our large family. We are proud of the number of "Front Line" churches for Benevolence which increased from 79 to 87. This group is comprised of those churches contributing $300 or more a year to Benevolence.

Outstanding Accomplishments

During the year the California Christian Home in San Gabriel completed and dedicated a new 16-room addition. This increased the capacity of the Home

*Executive secretary of the National Benevolent Association of the Christian Church.

from 60 to 70 and includes greater hospital facilities for the care of the more feeble members of the family. Churches and friends of California had the pleasure of providing necessary funds for adequate furnishings for this new unit.

The Child Saving Institute in Omaha, Nebraska, received a generous gift from an interested friend, making possible a modern streamlined bathroom in the Nursery, which greatly aids in the daily bathing of our tiny tots who comprise a large percentage of the family.

The children and aged women of the Juliette Fowler Homes in Dallas, Texas, are greatly enjoying a rustic frame cottage on the far corner of the grounds, which provides semi-camping and picnicking facilities. It is equipped with a lovely fireplace and an outdoor stove making it ideal for toasting marshmallows and roasting wieners. Several groups from Dallas churches have visited the Homes and enjoyed steak-fries on the grounds. During the summer the Scout Troop, of which the Home Scouts are a part, met in this building. This most enjoyable feature at the Fowler Homes was made possible by the generous gift of a good Disciple.

Imperative Needs

Our Emily E. Flinn Home for Aged Women, at Marion, Indiana, serving a strong area of our brotherhood churches, including the states of Indiana, Michigan, Ohio, Pennsylvania, West Virginia, New Jersey, and New York, has a capacity for only 24 guests, and this Home reports a waiting list of 21 approved applicants. Because of this situation, the National Benevolent Association feels that it is imperative to build an addition to this Home. Plans have been drawn, and some funds are available, but actual construction awaits the necessary funds.

For a long time the Boys' Cottage Fund at the Southern Christian Home in Atlanta, Georgia, has been accumulating. It now reaches the sum of approximately $5,500. Its completion is another imperative need. We hope this dream will be realized in the immediate future for our teen-age boys.

Another phase of our work of the utmost importance is the consideration of a "Pay-type" Home for aged members of the Christian Church. We believe that the National Benevolent Association is the logical agency of the brotherhood to launch this movement to build and equip such a Home. Our study also leads us to believe that there is a definite need for such an enterprise, which would be entirely self-supporting after it is established and equipped. Other groups and church bodies have recognized the need for this service and have established such Homes. Commercial "rest homes" are springing up all over the country, but they do not meet entirely the need of Christian people. Inquiries come to us from those seeking such a Home appealing thus: "We have enough money to pay our way—but we want the Christian atmosphere that is so prevalent in the Benevolent Homes of the Christian Church."

Our Children's Homes are constantly graduating fine specimens of young womanhood and manhood. Some are particularly talented and need higher education. An education fund, established by interested friends for the benefit of such young people at the Christian Orphans' Home in St. Louis, Missouri, is proving to be most helpful. One of our high school graduates was able to attend Rubicam's Business School because of this fund. On January 30 her tuition was paid. She is working now, and on August 26 discharged her obligation in full, even to making a personal contribution of five dollars over and above the amount used for her benefit. What a remarkable service kind friends could render to these young people who are filled with dreams and ideals for the future!

(*Continued on page* 25.)

Benevolence (July 1, 1940 to June 30, 1941)

Children served during year	764
Aged people served during year	245
Mothers assisted during year	45
TOTAL SERVED DURING YEAR	1,054
Children uniting with the church	42
Children applying not received	369
Aged with no income whatsoever	120
Aged with no immediate family	100
Deaths of Aged during year	40
BENEVOLENT FAMILY—June 30, 1941:	
Children	542
Aged	211
Mothers	21
Applicants (Aged on Waiting List)	38
TOTAL FAMILY	812
Total Benevolence offerings during year	$204,934.47
Increase over previous year	16,117.89
Annuity gifts	19,765.00
Bequests	98,635.39
ANNUAL OPERATING COSTS OF 12 Homes more than	300,000.00
"Front Line" Churches for Benevolence	87

(We have 7,976 churches in the United States)

"Christ With Mary and Martha" by Siemeradzki

Church Women

By MRS. H. B. MARX*

WRITE something about women and the church," the editor says. Women and the church are of interest to me and the possibility of what can happen when the two come together actually intrigues and excites me. So I say to the editor: "I'll do it." And I sit down at my desk with pad before me, pen in hand and a prayer in my heart. "Church women" I write in bold letters across the top of the pad. In strange panorama the faces of some hundreds of us whom I've seen in these last few months pass before me—old, young, middle aged, these faces; and some afraid, desperately so, but others alight with faith; some indifferent or bewildered or apathetic, but others exalted with a sense of high purposes. What shall I write to us and about us? I must be serious—oh, yes even profound—my mind insists. But irony of ironies, a silly, altogether ridiculous story intrudes itself upon me with an urgency I cannot deny.

As the story goes—at any rate this is the way I heard a minister, none less, tell it—There was a certain other minister who always had before him, as he preached, copious notes to which he referred frequently and definitely. Being a bit nearsighted he had some difficulty at times locating the right place in his notes. Unabashed he would continue his search diligently until the elusive reminder was discovered and digested—meanwhile intoning in a degree of considerable monotony "but-and, but-and, but-and." Came a day, however, when a gentle breeze picked up a page of the minister's notes and wafted it out of a near-by open window. Quite unaware of the disaster which had befallen him, the minister fumbled about, his fingers seeking the notes, his lips repeating with a rapidly increasing sense of agitation, "but-and, but-and." "Mr.," the piping voice of a little old lady in the pew below called out, "your 'but-and' just blew out of the window."

Lives are sermons, aren't they? We church women are preaching sermons every day. It isn't too many "but-ands" that destroy their power and defeat their effectiveness, but it is too many "but-ifs." *"But if* I only had more time, more money, more health, more intellect, or a telephone, or an automobile." Well we all know the story. I suspect we've all helped to tell it. Oh for a gentle breeze to waft our "but-ifs" out of our lives. No, on second thought, I guess a breeze will not do it. It will take a cyclone.

*Executive secretary of missionary organizations for The United Christian Missionary Society.

But wait. What else is this but a cyclone we are now experiencing? Sinister forces stalk their black and destructive ways across our world—the tyranny of dictators, the excessive regimentation and spiritual stultification of coercive totalitarianisms demanding the supreme allegiance which belongs to God, nationalisms gone mad, rampant militarisms, fanatical racial antagonisms, war breeding hatred and fear and spreading well-nigh universal devastation.

Our real danger as Christians lies not in a possible failure to recognize these sinister forces but rather the failure to see anew in them a high summons to use to our best and prove the worth and power of the spiritual resources to which we lay claim because of the living faith that is within us. To proclaim this faith in terms of a living Christ through whom God saves is not enough. This faith must be put to the test of Christlike living.

We live in a world bent on death. It is idle to expect that any other institution than the church of Christ can effect the Christian reconstruction of our civilization. Of the failures and compromises of the church through the centuries, and of the corruption of historical Christianity through its neglect of the teachings of Christ and the intrusion of pagan elements upon it, one is made to see today in no uncertain terms. Yet in spite of all its defects, the church is the sole repository of the Christian tradition. In the gospel of Christ the church has succeeded in keeping alive the spirit of Christ and in producing in all centuries men and women of creative spiritual power. Christ's gospel, as Paul said, is "the power of God unto salvation." It is the spiritual power which alone can redeem both individuals and communities. She is a strange paradox, that woman who readily gives lip service to these truths and yet easily escapes them as she makes her decision as to where and how she will invest the best of herself and her resources, mental, physical, spiritual and material—yet her name seems to be legion.

We modern American women know, if we are honest with ourselves, that we have more to bring to the purposes of God through his church as a divine institution than any generation of women that ever lived before us. Modern equipment in our homes has lightened our tasks and released hours of our time to other interests. Unprecedented opportunities of education have given us new insights and greater skills. Statisticians tell us the greater part of money wealth is in our possession.

More significant even, or so it seems to me, among our possible contributions to the life, purpose, and program of the church is our understandings of the biological and psychological forces involved in the relationships of love which have been gained through the experiences of childbirth and the care and nurture of little children, the management of households, the sensitive aspirations of growing boys and girls, the

constant demands upon kindness, sympathy, sacrifice and service of the family pattern itself. To recall that Jesus used the family pattern to typify the relations of men to one another and to God and taught a universal love which expresses itself in terms of sacrifice and service to be the center of religion is to see our peculiar responsibility to bring to the reconstruction of the household of the world these values and powers which our unique experiences as sisters, sweethearts, wives, and mothers have given us.

The old "but-if" raises its head again. And now it seems to have become inescapably a plumb of all that we hold to be of eternal and supreme value. Someone has well said that the tragedy of life today is not the tragedy of war. It is not the tragedy of cruelty. The tragedy of life today is its shallowness, its superficiality, and the variety of its techniques of escape.

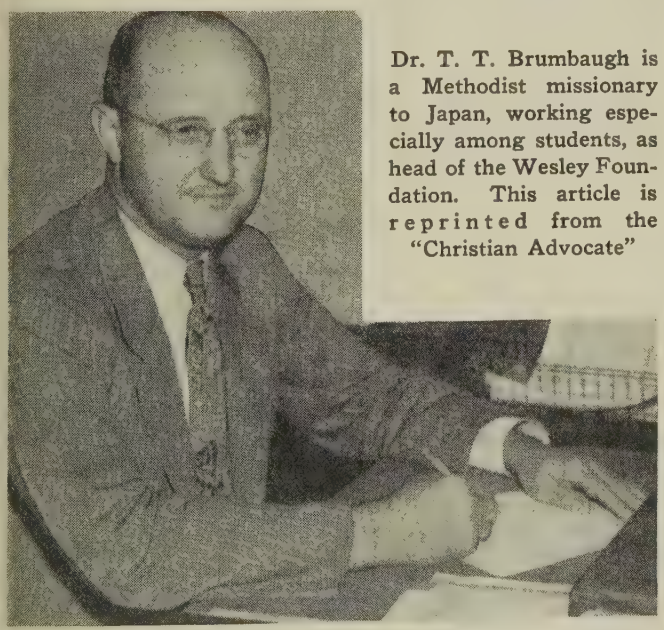
In a railroad dining car the other morning a woman and two men sat at a table opposite mine. They consumed quantities of black coffee and tomato juice and tried vaguely to reconstruct the experiences of the previous evening. Their voices were not subdued. One could not help overhearing them. That they escaped their cocktail party in time to make their train they seemed to know for the most part simply because they had awakened to find themselves upon it. The woman said, "I went to that party only because there was nothing else to do." That woman needs the church and the church needs her. She needs the fellowship of Christian women with a real sense of purpose and a devotion to the task of kingdom building on earth. She may live in your community or in mine. What are we doing about it?

In the state where I live, recently the state president of the Federation of Women's Clubs, in a state convention address, emphasized the need of the reappraisal of spiritual values and exhorted her listeners to join with 32,000 federated club women in the state in a return to religion, a pledge to attend church regularly, and to perpetuate the custom of grace before meals in their homes.

The purposes of many of these clubs are high and fine. They are dedicated to the pursuits of culture and enlightenment, and these things are good. But they alone are not enough. Our club women are seeing themselves that they must undergird their work with deeper religious convictions, both social and personal.

Can we not see here an unconscious but very real judgment upon those groups of church women who have lost sight of the glorious opportunities and essential purposes of their groups as a part of the church of the living Christ and its world mission; who have forfeited the study of the Bible, and of great missionary tests, and the pursuit of deeper insights into Christian stewardship, and enriching hours of corporate worship to programs on interior decorating or places of historical interest?

Suppose the woman of the dining car did find her way into your missionary society or council, or into mine. Would she find in our fellowships and programs of worship, study and service, an understanding of spiritual values as the only significant values in human life? Would her life be challenged through our effective teaching of Christianity to an enthusiastic consecration to the cause of Christ as the only dynamic which can possibly redeem and transform human lives and civilization? Would her life become revitalized with a living faith, made sensitive to a needy humanity, and enlisted vitally and creatively in the church and its world-wide mission? Would it?



Dr. T. T. Brumbaugh is a Methodist missionary to Japan, working especially among students, as head of the Wesley Foundation. This article is reprinted from the "Christian Advocate"

The Challenge of Japan's Church

By T. T. BRUMBAUGH

HAVE American Christians grasped the full significance of the merging of all but a handful of Japan's 200,000 Protestants into a single and genuinely united Church of Christ in Japan?

In this country we still thrill to the memory of that moment in Kansas City when three great Methodist bodies were cemented into one united Methodist Church. We Americans were also close enough to Canada to feel something of the inspiration experienced throughout the Dominion some years ago when from a half-dozen traditional Protestant denominations one United Church of Canada came to birth.

What, then, must it have meant to the Christian cause in Japan and throughout the world when on June 24 and 25 of this year component parts of what, less than a year ago, were forty-two large and small Protestant communions met at the Fujimi-cho Presbyterian Church in Tokyo, and solemnly declared themselves no longer a house divided against itself but one united Church of Christ in Japan!

Much has been written and said about pressure from nationalistic and authoritarian sources initiating this alignment of Japan's Christians into conformity to regulations prescribed for "recognition" of cultural and

religious organizations by the Japanese Government. And it would be futile to deny that the peculiar pattern of Japanese nationalism, especially as aggravated by the war experiences of recent years, had much to do with creating a mood favorable to Protestant church union.

It is a plain fact that the passage of the so-called Religious Bodies law of 1939 ushered in a new era for the Japanese Christian Church. For Christianity was thereby not only recognized as one of the indigenous religions but given a legal status throughout the Japanese empire. This, of course, while not essentially impairing the degree of religious freedom assured in the Japanese constitution, nevertheless called for certain organizational and administrative adjustments in Christian circles to meet new situations and needs. And this in turn brought the Christians of Japan to the conviction that, in keeping with the tendency to unity throughout the political, industrial and cultural life of the nation, the time had arrived for a disunited church to rally its forces, close its scattered ranks and create a united Christian front for aggressive evangelism—and, indeed, for opposition to the evil aspects of the national unity movement itself.

The extent to which this new church is a genuinely Japanese institution may be seen in that not one foreigner was seated in the convocation of 320 elected delegates which in formal and fitting ceremony established it. Yet it is equally significant that even in the establishing conference high tribute was paid to the work of the host of missionaries from Europe, America and Australasia who have had a share in building such a church in the brief seventy-year span of Japan's Protestant history.

Moreover, though provision may not yet have been specifically made for the continuation of mission or missionary service within the structure of the new church, repeated assurance has been given by leaders of the movement that there will always be place for the testimony of helpful Christian spirits from other lands.

Concerning the orthodoxy of the United Church it should be noted that, though creedal formulations have not yet been completed—and may not be for many years to come—nor has even that which has been agreed upon been given final approval by the government, it is the determination of the new body to ground its faith in the Apostles' Creed, designating the following as prime essentials:

"The Triune God—Father, Son and Holy Spirit—as revealed in the sacred Scriptures, forgives sin, justifies, sanctifies, and endows with eternal life all who believe in the atonement of Christ the Son, who died for the sins of the world, and rose again." The church itself is defined as "the body in which those who have been called by grace worship, observe the sacred ordinances of baptism and the Lord's Supper, proclaim the gospel, and in hope wait for the coming of the Lord."

This may not be just the way in which American Christians, Methodist or otherwise, would today state the fundamentals of the Christian faith; but it is characteristically Japanese and it "makes sense" to those who are convinced that Japan must be won by Japanese to a genuinely Japanese adaptation of the Christian gospel.

Within the framework of the new church eleven groups, conforming roughly to the outstanding doctrinal and organizational differences of the bodies merging, will continue to function until more perfect unity in thought and practice can be achieved. Yet the Church of Christ in Japan now has one head, elected every two years in a general conference of 300 delegates, half laity and half clergy, and a corps of officers so designated as to give supervision to the eleven dioceses formed in Japan proper and the four other regional areas in the Pacific isles and on the Asiatic continent.

In this union the largest merging body was the Nippon Kirisuto Kyokwai (or the Presbyterian-Reformed Church of Japan), which came into existence through the combined missionary efforts of four American bodies of workers: Northern Presbyterian, Southern Presbyterian, Evangelical and Reformed (Old German Reformed) and Dutch Reformed missions. The Presbyterians also contributed the first official head of the church, Rev. M. Tomita, pastor of the Shiba Church in Tokyo.

Next in point of membership offered to the new body, as well as in influence exerted in its creation and administration, is the Japan Methodist Church, with approximately 40,000 known members. Its leader, Bishop Yoshimune Abe, is well known throughout the United States. He was made chairman of the general conference and also of the executive committee of the church.

Thanks again to the strategy and statesmanship of the missionaries, the Church of Christ in Japan has not only a network of churches, pastors and congregations throughout the land, but likewise an excellent system of schools (middle schools and colleges, both for boys and for girls), kindergartens, social settlements, rural institutes, health clinics and student centers. These guarantee the well-rounded gospel emphasis without which no religious body could hope to minister to a nation's needs.

It is a source of regret (and, indeed, of considerable worry) to those who know the weaknesses as well as the strength of Japanese Christianity, that the formation of the new church coincided so closely with the upsurge of nationalism in Japan and of strained relations with both American and British Governments. This has resulted in serious reduction in funds available for promoting the gospel and also in the evacuation of hundreds of missionaries of the many different American and European "mother" churches, whose aid and whose services were yet needed badly and without which it is a question whether Christianity can make its proper impact upon Japan's life.

There are still more than one hundred Protestant missionaries in Japan who desire to remain at their posts of loving service as long as possible, even at the risk of war; and it is probable that, in spite of financial restrictions being placed by the American Government upon Japan, means will be found for aiding both our missionaries and our Japanese co-workers in these times of distress and need. From the Japanese angle, the aid and cooperation of American Christians is still

desired and can be extended as gifts to schools, churches or other projects, even though annual subsidies for institutions which should be self-supporting are no longer receivable.

Just before my departure from Tokyo in July, Bishop Abe told me that while the Japanese Christians must themselves assume the responsibility for reaching and winning all Japan for Christ, and while they were unwilling to admit that without foreign help it could not be done, yet the assurance of aid in the form of missionaries and financial support from Christians of other lands would greatly encourage the Japanese church and hasten the process of evangelism.

All this, therefore, lays upon the conscience of American and European Christians a great unfinished task. It is unfortunate that the Roman Catholic, the Greek Orthodox, the Episcopalian and the Seventh Day Adventist bodies could not be brought within the circle of the united Church of Christ in Japan—the new order is not yet properly a part of the seamless robe of our Lord. But even counting all these others, the total Christian fold numbers not more than one half of one per cent of Japan's population.

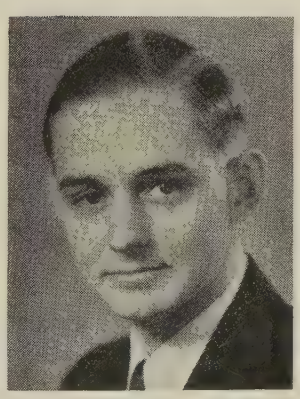
Surely this is challenge enough to American churchmen who seek a Christian world community! And with this spur to further missionary endeavor must go also the practical question: How can the churches of America best cooperate with the rapidly uniting Christian forces of the rest of the world? Is it not about time for a united Protestant Church of America, in order that we too may present to the forces of evil a united front of aggressive evangelism, and to our brethren in other lands a helping hand strong in Christian unity as well as in brotherly love?

Democratic Principles In World Relations

In Two Parts: Part One

By HAROLD L. LUNGER*

DEMOCRACY" and "World Order" are respectively the home and foreign mission study themes for 1941-42. The two are by no means separate and unrelated. On the contrary, it is doubtful if either can be fully realized without the other.



Harold L. Lunger

It is becoming increasingly clear that no stable world order can be built upon totalitarian principles; according to reports from occupied areas in Europe and Asia the so-called "New Orders" are seething and tragic chaos. At the same time, many of our soberest thinkers are coming to the conclusion "that democracy in national life is totally impossible unless we go forward to the accomplishment of democratic procedure on an international scale"; certainly the democratic freedoms are being sharply curtailed in all democracies today under the impact of the world chaos.

What do we mean by "democratic principles"? Charles E. Merriam, in his *The New Democracy and the New Despotism,* lists the "assumptions of democracy" as follows:

1. The Dignity of Man
2. The Perfectability of Mankind
3. Mass Gains and the Many
4. The Consent of the Governed
5. Consciously Directed and Peaceful Social Change.

If we may take these as being the basic principles of democracy, what is involved in them and in their application to world relations?

I. The Dignity of Man

—the essential dignity of all men and the importance of protecting and cultivating personality primarily on a fraternal rather than a differential basis.

Ruled out by this fundamental democratic requirement are all national attitudes, acts or policies that affront, violate or infringe upon the rights of persons anywhere in the world.

Our Oriental Exclusion Act is certainly a case in point, for this legislation clearly discriminates against Orientals on "a differential basis," and has been a source of national humiliation, especially to the Japanese, for many years. What would it mean if we were to treat Orientals as other world citizens, admitting them to our country on the basis of 2 per cent of the 1890 figure? Only 890 people a year from all Asia—a trivial consideration in a nation of 130 millions. If we are truly concerned for democratic values "all over the world," ought we not begin by recognizing "the essential dignity of all men" in our own immigration policies?

The British and German blockades of the small countries of Europe confront us with another challenge to our democratic faith. Military strategists may argue that the helpless millions of women and children in these occupied lands must starve that democracy (or the "New Order") may triumph. But to the true

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democrat this smacks too much of the totalitarian way of subordinating persons and their welfare to the requirements of power-politics. It is difficult for him to reconcile such coldly tactical rationalizations with his fundamental assumption of "the essential dignity of all men and the importance of protecting . . . personality primarily on a fraternal rather than a differential basis." That is why many of our most thoroughgoing democrats today are working so diligently for the revival of the feeding program so successfully and impartially carried on in Belgium during the last war, and its extension to all the occupied areas where this may be done without altering the military balance of power.

II. The Perfectability of Mankind

—there is a constant trend in human affairs toward the perfectability of mankind.

This second assumption of democracy rules out all counsels of pessimism and despair which argue that man is a fighting animal and that, human nature being what it is, war is the natural state of mankind. It encourages us to take a constructive and hopeful attitude toward the difficulties which plague the world of nations, and to realize that social mores and institutions are not static but have undergone a steady evolution in the past and may be expected to continue to do so in the future—given courageous and forthright effort on the part of those who have caught the vision of a better, warless world.

Churchmen, therefore, should dedicate themselves with new zeal to the tasks of Christian education, missions, and the building of an ecumenical church. Statesmen should dare to appeal to the best in other peoples, and not meet them always on the lowest level of self-interest, fear and force.

We in America must begin studying, with a view to action, the conditions of a sound and equitable peace and the requirements of a stable world order. No American churchman dare neglect the excellent leadership being given in this field by the Federal Council's Commission on a Just and Durable Peace and by the Missionary Education Movement in providing study books in this field for all age groups.

III. Mass Gains and the Many

—the gains of commonwealths are essentially mass gains and should be diffused through the mass by whom they were created as rapidly as possible.

Perhaps none of the assumptions of democracy has been less adequately understood and followed, even within the democracies themselves, than this. This is not merely an *ideal* of democracy, but one of its inherent necessities. For no nation, and no world, can exist in peace half stuffed and half starved.

The Chinese have a proverb which says that "when the rich become too rich and the poor too poor, something happens." Philosophers and students of society from the days of Plato have pointed out the explosive nature of a situation in which there is a too great disparity between wealth and poverty. Daniel Webster declared that "A general equality of condition is the true basis, most certainly, of popular (i.e., democratic) government." "The freest government," he declares elsewhere, "if it could exist, would not be long acceptable if the tendency of the laws were to create a rapid accumulation of property in a few hands and to render the great mass of the population dependent and penniless."

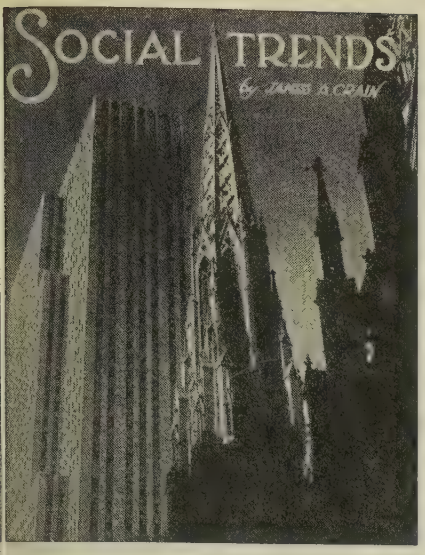
If this is true within nations, it is also true between nations. Economists, statesmen and church leaders were pointing out, in the 20's and early 30's, the essential unbalance between the economic resources and opportunities of the "have" and the "have-not" nations. They called attention to the tendency of the imperialistic *status quo* to create, in Webster's words, "a rapid accumulation of property in a few hands and to render the great mass of the population (of smaller nations and colonies) dependent and penniless." They warned that the situation was becoming increasingly dangerous to the peace of the world. But their warnings went unheeded. When the people of Germany concluded that their republic, using democratic procedures in dealing with the dominant democracies, was helpless to check the growing disparity between their poverty and others' wealth, they overthrew their own democracy and then shattered the peace of the world. It is no accident that the "have-not" nations of yesterday have become the "aggressors" of today.

At last we are coming to recognize the instability of any world order that does not make available the basic requirements of life to all peoples of the world. A. A. Berle, Jr., is a blunt realist when he says in his *New Directions in the New World:* "This leads to an inescapable conclusion. Either we believe in our democracy and want a democratic economy, or we do not. If we do, we must set about making the democratic economy possible, both for ourselves *and for other people.*" This means giving up our foolish and impossible goal of a perpetual "favorable balance of trade," lowering and eventually eliminating tariff barriers, and thus making it possible for other nations to sell in our country and get money with which to buy raw materials and manufactured products and keep the system of free trade and the gold standard alive and functioning.

Berle goes on to say: "It seems fantastic today to suggest . . . handing over some of our accumulated gold as a free gift to reestablish international currency, to let other nations set their houses in order, and thereby re-establish trade and normal life. But this may not seem nearly so fantastic a few years hence."

At any rate, it is clear that we cannot have a democratic and peaceful world order without the privileged nations like our own making real sacrifices of economic advantage. Our own standard of living may have to be leveled down in order that that of others may be leveled up, and we may approach Webster's "general equality of condition" which, as he saw, is "the true basis of popular (democratic) government" and any stable world order.

Editorial Note: The second and concluding section of Mr. Lunger's article will appear in the January issue of "World Call."



A New World Order

IN A world in which there is little enough of encouragement and hope for the future it is heartening to know that the minds of men are beginning to turn toward the question of the sort of world we are to have after this war is over. The "New Order in Europe" of which Hitler boasts turns out to be an order in which men and women cannot buy the necessities of life, in which there is no milk for little children, in which guns are substituted for butter, and hatred and brutality supplant whatever there was of decency and understanding. Surely it is time for men to begin to think of some other sort of world order.

Study Conference Planned

It is heartening to know that the recently organized Commission on the Bases of a Just and Durable Peace of the Federal Council of the Churches of Christ in America will call a national study conference on March 3-5, 1942, to be convened at Ohio Wesleyan University, Delaware, Ohio. When the Commission was organized some months ago, Dr. Bradford Abernethy was called from the Baptist student work at the University of Missouri and the pastorate of the Columbia Baptist Church to share responsibility with Dr. Walter Van Kirk, who for a dozen years or more has represented the Federal Council in the field of international justice and good will. The Council was fortunate in being able to secure John Foster Dulles, able international lawyer and authority on the the work of the League of Nations, to head the Commission.

Experience of Other Conferences

When the conference convenes at Ohio Wesleyan it will have the advantage of a scholastic atmosphere, the cooperation of the university's departments of history, political science and sociology, as well as the annual lectureship in the field of international affairs. Back of the conference will be the accumulated experience of several similar conferences which have been held in cooperation with the Federal Council during the past ten or twelve years. Out of these gatherings which have been held at intervals of three or four years, the mind of the Christian church on the question of war, peace and international organization has been slowly forming. The conference held at Philadelphia in February, 1940 had before it the findings of a selected group of church men and women from Asia, North America, Great Britain and the European continent who met at Geneva, Switzerland, in July, 1939 to consider what ought to be the attitude and actions of individual Christians and of churches—any Christian and any church—in war time. The agreements of the Geneva group probably come nearer representing the ecumenical mind of the church on the duties and responsibilities of Christians and of churches in war time than anything ever before published. These conclusions were before the Philadelphia conference in 1940 and formed the basis of its study.

Out of the Philadelphia meeting came the findings of six commissions which represent probably the most carefully prepared statement of the convictions of Christian men and women ever made in this country. Had President Roosevelt and Secretary of State Hull taken seriously the proposed basis of settlement of the problems in the Far East, China might today be at peace and American-Japanese relationships in much better condition than they are. When the Philadelphia conference met, the war in Europe was still a "phony war." Had its proposals for a negotiated peace been substituted for some of the provocative and incendiary speeches that have emanated from high sources, France might have been spared invasion, defeat and occupancy by the conqueror, Belgium and the Low Countries might still be intact, and millions of men now dead might still be living. And the United States might not have been compelled to pour out her accumulated treasures of men and money for national defense.

Preparing for Peace

What the Delaware conference will accomplish no one, of course, can tell. It will have at its disposal the conclusions of such groups as the Malvern Conference of Church of England leaders, the preliminary findings of the Commission to Study the Organization of Peace, established by the Carnegie Endowment for International Peace, the proposals of the Pope, of the British Labor Party, and other groups. At least it will enable the carefully selected representatives of the denominations participating to clarify their own thinking, reach some conclusions, and begin a process of education for what is to come after the shooting is over. "In time of peace prepare for war" has always been a bad slogan. If in time of peace men would prepare for peace they would have no need to prepare for war. How much more in time of war prepare for the peace that must come sometime, some way?

The Church at Its Best

Perhaps the most significant fact of all is that the churches are calling such a conference. No other group in the world would have the audacity to do such a thing. It is possible for the churches to call such a conference for the simple reason that the Christian church as a movement is about the only institution left in our world that believes in universal love, brotherhood and good will. Recently the writer heard "Bill" Edwards of the Belgian Congo say, "When the world is at its worst let the church be at its best." Our world is today at its worst. Let the church dare speak of peace with justice and good will.

INDIA MISSIONARIES RETIRED AND RETIRING 1940-1948

Left to Right from Top: First Row—Mr. and Mrs. W. B. Alexander, Mr. and Mrs. H. C. Saum, Mr. and Mrs. W. E. Gordon. Second Row—Mr. and Mrs. C. E. Benlehr, Dr. George E. Miller, Miss Myrtle Furman. Third Row—Mrs. Eva Springer, Miss Emma J. Ennis, Miss Anna B. Cowdrey, Miss Caroline Pope. Fourth Row—Miss Jennie Fleming, Mr. and Mrs. Walter G. Menzies, Miss Lucile Ford.

"Who Shall Go for Us?"

Emergencies Created by Retirement of Missionaries

By C. M. YOCUM*

IN THE pictures on the opposite page are eighteen missionaries from India, eleven of whom retired in 1940 and 1941 and seven who will be retired by 1948. One of the eleven, Walter G. Menzies, was called in death because of a tragic railway accident in Canada in the summer of 1941. This group of missionaries will have served four hundred and sixty-six years when the last one is retired in 1948.

Space will not permit an account of what these veterans have accomplished or are accomplishing on the fields of their labor. It has been a glorious story of service since the first of these went out in 1898. Is it not enough to say that their names are household words among the Disciples of Christ, and that throughout India thousands of national Christians and non-Christians call them blessed. Should their story be written, what a life of drama and service it would reveal!

Pensions Must Be Provided

These loyal servants of the cross have earned their rest. They, with their years of service, have made history for the Kingdom of God. The brotherhood of Disciples of Christ through The United Christian Missionary Society is committed to see that the final years of their lives are provided for. The United Society retired them on approximately four-fifths of their furlough missionary salary. (The furlough salary is a little larger than salary on the field.) These retirement funds must come out of the current budgets of the foreign division. In cases where the man is involved, the Pension Plan helps, but this plan does not provide all as the men entered into the plan late in their service. In the case of the women, they are not included in the present pension plan and must be provided for by the foreign division.

Major Problem of Administration

All of this makes a major problem in the administration of the foreign work. Because it takes four-fifths of the missionary's salary to provide for his retirement, it means that five missionaries must retire before enough money has been released to send out one. In other words, the retirement of the eighteen missionaries from India will release enough money to send three and three-fifths new missionaries to the field. Of course, when any one of these is called by death, the funds are released as in the tragic case of Mr. Menzies. But from the budget standpoint the case holds as described.

Looking at it from another angle, suppose we take one thousand dollars per missionary as the average needed to pay salary and maintain a missionary on the field. (This incidentally is not enough to accomplish this but will give a figure to illustrate.) Eighteen thousand dollars would be needed to keep these missionaries on the field. Their retirement would be about $14,400 of that amount, releasing $3,600 for the sending out of new missionaries, which, incidentally, does not provide for their preparation, equipment and travel.

For purposes of illustration, we have pictured only the missionaries from India. In a study taking into account the ten fields of the foreign work, we find that between 1940 and 1950 including India there will be fifty retirements. Using the same scale as above, this would mean that $50,000 annually is involved in keeping these missionaries on the field. The retirement will release $10,000 for new missionaries.

This situation constitutes a major emergency of The United Christian Missionary Society, for on the present basis of giving the Society can send out only a fraction of the number of missionaries that are retiring to take their place on the field. If this situation is not remedied it means that work would have to be cut because the brotherhood and the Society are obligated to see that these loyal missionaries are amply provided for.

What Can We Do?

There are two things that can be done to solve the problem. First, the level of giving to the Society must be raised in order that these workers may be replaced. Surely as a brotherhood we are not going to see the work to which they have dedicated their lives suffer because we are not concerned enough to provide missionaries to carry forward. The annual giving of the brotherhood to the foreign work is still far from what it should be on the basis of our capacity to give and on the basis of what we have done in the past. It must be remembered that the missionary staff of the Society was cut severely during the depression, which but accentuates the problem.

Second, the present Emergency Million campaign has in the foreign askings of the United Society a sum for the sending out of new missionaries. This, however, will only take care of the immediate situation of the retirements of 1940-1941. It is also projected on the faith that the brotherhood will respond to the need and lift the giving that these missionaries once sent out with funds provided by the Emergency Million may be maintained. It makes no provision for the years ahead. The Emergency Million will relieve the Society of debt; this will help to release funds now going into interest which may then assist in every phase of the work of the Society.

What are we going to say to the question heading this article, "Who shall go for us?" There is only one answer we can make as Christians. Raise the Emergency Million in 1941-42 and lift our level of giving to keep our foreign missionary force intact.

*Chairman of division of foreign missions of The United Christian Missionary Society.

Church at Aguascalientes, Mexico, and peasant riding on a burro along one of the streets of the city

Join Hands Then, Brothers of the Faith

By MAE YOHO WARD*

AGUASCALIENTES is in the geographical center of Mexico, and in the Plaza is a tall marble column marking the spot. It is a city of eighty thousand, getting its name from warm water that bubbles up through the ground, and enjoying a perfect climate, for it lies high on the plateau with tropical vegetation. Next fall an American concern plans to build baths and hotels to take advantage of tourist travel. The state has voted millions of pesos for a new road running north and south and east and west which will cross at Aguascalientes.

Self-Supporting Church

In such a wide-awake and progressive city the Disciples of Christ have a self-supporting church and social center in the downtown district which occupies half a block and which helps hundreds of Mexican youth. Back in 1933 when the government made it difficult for Protestant work to go on, the future looked exceedingly dark. No one knew whether missionaries already on the field would be allowed to stay for any length of time; it was definite that no new workers could enter. But the splendid group of missionaries we had there determined to take whatever came and to do what they could under the circumstances. Time has proved that the Mexican church has grown, assumed more responsibility and that national leaders were developed. In the meantime the missionary group has had as much influence, if not more, in a quieter, less official way.

Social Center Serves Many Groups

The Social Center offers night classes in elementary work under accredited teachers to adults who have to work during the day. There are free play periods and story hours for girls and boys. According to government rules no religious training can be given at the Social Center. However, the story hour is conducted by the pastor of the church whose stories are of the finest type. Pastor Andrade is a very dramatic speaker, and his story hours for boys are so popular that sometimes as many as sixty are in attendance. About one hundred people are enrolled in the Social Center. They pay a monthly fee for the use of the recreational facilities. The library occupies one corner of the property. It is open to the public without charge every day and is used by many people.

City's Mayor a Member of Church

The mayor of Aguascalientes is a member of our church. John Harms and I asked him many questions the morning he had a conference with us. He has been mayor only since last January and we were anxious to know the attitude of the public toward him since he was a Protestant in a great Catholic community. It is still too soon to know what the final verdict will be, but he felt that he was winning the confidence of the group and said that the day is past when a man has to hide his religious affiliations in order to hold a public office. Two things have caused him trouble. "I have really suffered because of my attitude toward drink," he said. "When I refuse to drink my friends make fun of me saying 'even a woman could drink sweet wine.' And when I do a favor for a friend and won't go out to drink with him, he sends me a bottle of wine. Just yesterday my wife said to me, 'What are we going to do with all these bottles of wine?' "

It is considered the correct thing for a public official to line his pockets during office. One gets what one wants by offering bribes, and Señor Lopez said he had within the last three months turned down bribes of

*Executive secretary of Latin American missions for The United Christian Missionary Society.

twenty thousand pesos. Only time will tell whether those whom he has refused will become so disgruntled that they cause him to lose his office or whether the people of the city will realize the value of honest government. The ideals he holds came from his Christian training.

Failure of Cooperatives

Mexico has tried again and again various forms of cooperatives. Almost without exception they have failed because of this tendency of the leaders to accept bribes. Señor Lopez said he knew of twenty cooperatives in diversified fields all of which had failed. In answer to the question as to the reason and the remedy, he replied, "Begin early to teach them Christian principles and ethics so that when they have reached adulthood and assume positions of leadership they will remain true to their convictions."

Young Daniel Lopez de Lara, a graduate of the Union Seminary in Mexico City, last January became the director of the Social Center and also the director of religious education for the Disciples of Christ in Mexico. There is work enough for two men, but we have at the time only one. Señor Lopez de Lara gives a third of his time to religious education, during which he does some writing and translating of religious education materials, conducts young people's conferences and visits the rural churches.

We had the fun of going on a picnic out to the camp ground where the Youth Conferences are held. It is a beautiful spot beside a river. The young folk rough it while there. They sleep in tents, cook over an open fire, sit on the ground for meals, walk half a mile to the river to wash dishes and another half mile to the swimming hole.

Visit to Cosio

It was the rainy season while I was there and this interfered with my hoped-for trip to the country churches with Mr. Kepple. However, I did make the trip one Sunday up to Cosio where we have a church building and a small congregation meeting weekly. We arrived in the town about ten o'clock. No one had known of our coming and we went directly to the home of the widow who does the cooking for the youth camp. She had a small adobe house with only the essentials of furniture; and yet we found there true hospitality.

On the way to the church I talked with a mother who asked me to pray for her sick baby. She told me she had had ten children, eight had died and this one was dying. As we walked we passed the pool in the Plaza where the entire population of about one thousand gets its water supply. It was a large open pool about fifty feet square. The rainy season had started a few weeks before but the water in the pool was still down to about three feet. It was covered with a green scum; and as I looked at it I knew why children died off like flies in the hot season—they drank that water without boiling. I knew, too, why most people didn't look very clean (though everybody at church that morning was spotless). They pulled that water up bucket by bucket with a rope, then carried it home and washed their clothes on their knees before a stone tub.

Singing Hymns of the Church

There were about thirty-five at church, and when they learned that I was able to make a little music on the old wheezy organ, they wanted to sing and sing. There was one hymnal with music but not like the ones with words that the people had. When they selected hymns for which I had no music and I suggested they sing without the organ, they were not willing. Too seldom did anybody come who could play, even poorly, to let the opportunity pass.

After the service we went over to the home to eat. Mr. Kepple had suggested that we have some meat for dinner and some white bread, but it happened that the meat in the market that morning was goat and very tough so we celebrated with just white bread. The señora knelt at her *brasera* in the corner cooking the meal and the people sat around in the room chatting with us. I couldn't tell whether they were hungry for outside contact and visitors or whether it was Mexican hospitality. Finally we three ate and the folk stayed on to talk. The best *frijoles*, or red beans, that I ate in Mexico I ate that day in the village of Cosio. We finished the meal with boiling hot cinnamon tea and white bread.

"Adios"

Mr. Kepple had brought his kerosene lantern so they could have church at night. The señora offered to sleep on a straw mat on the floor and give Mr. Kepple her only cot so that he might not have to go back until the next day. However, I took the evening train back. Before I left, the group who had stayed on visiting with us all afternoon was joined by others who had come to say "*adios*" and to send greetings to the mission board in the States. I was surprised to find even in the interior villages some knowledge of The United Christian Missionary Society and its work around the world. There, too, I found a sense of fellowship and a tie of comradeship with Christians regardless of race, color or nationality. As I drove away I knew that as long as my generation lives we shall have to continue helping our neighbors to the south financially if Christianity is to become strong. But with that knowledge there is a profound conviction that we Christians hold within our hands the power of making all men brothers. "Who owns my Father as a son is surely kin to me."

Group at Aguascalientes following World Sunday School gathering in Mexico City, July, 1941. From left, Mrs. Mae Yoho Ward, Miss Ruth Leslie of the Aguascalientes Mission, Dr. T. T. Swearingen, and Dr. Robert M. Hopkins

Working in West China

By CAMMIE GRAY

EDITORIAL NOTE: Miss Gray is one of the missionaries of The United Christian Missionary Society who since 1937 has been working in West China. The accompanying article is from Chengtu, where she is acting as dean-mother of 100 students in a dormitory of the University of Nanking.

THE work in Chengtu continues with increasing interest as the days go by. The daily schedule of classes in the University of Nanking and my other responsibilities there keep me very busy. The close personal contacts with the students and the joy of many forms of Christian service overshadow and make up for everything.

Miss Cammie Gray

My little foster child, Joy Ruth Cheo, now 12 years old, lives with me in one of the dormitories on the campus here. We have one room which is about twelve by eighteen. The dormitory put in a temporary bamboo partition to divide off a section big enough to hold a double bed and a washstand. In the other portion we have a living room, dining room, and study all in one. I have a corner in the student kitchen with a Chinese stove where my three Chinese meals are prepared daily. The dormitory has provided what furniture I have. I have one much appreciated luxury—screens for my three windows and door. No other room in the dormitories has such luxury. Students in this dormitory come to me to talk over all sorts of personal matters, problems, plans, and joys. For them I have a Bible class and also a Christian Fellowship that meets regularly for worship, discussion, and games.

Mission children in Chengtu: Larger boy in back and little girl in front on left, children of Dean Chang of College of Agriculture. Two between them, Margaret Ann and Joan Smythe, children of Dr. and Mrs. Lewis Smythe. In center, Joy Ruth Cheo, foster child of Cammie Gray. At extreme right, son of university librarian, Mr. Chen. Small girl in front, boy just behind her, and smaller boy in back row, children of Dr. and Mrs. Luther Shao

Every Sunday morning at nine I attend the union church service held on the campus, and Sunday evening the union vespers. Both services are attended by from 400 to 500 from the colleges on this campus. Sometimes speakers use English and sometimes Chinese. I was asked to lead one of the evening services and was requested by the committee in charge to speak in Chinese. After the union service on the campus on Sunday mornings, I usually go into the city to attend the Methodist Church service. In the absence of any church of our own communion here, the Methodists have surely been very cordial to me.

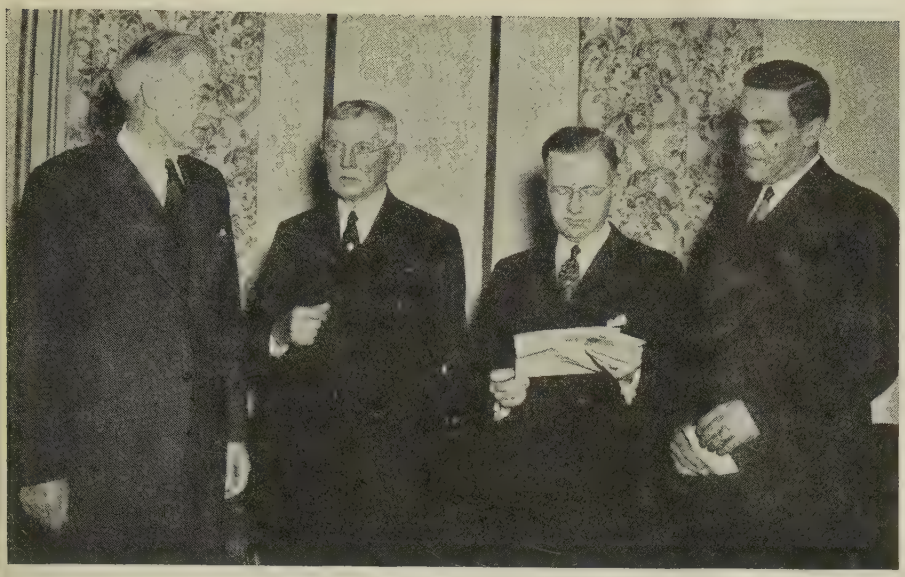
One Sunday afternoon each month our own Disciples Fellowship meets for a devotional period, games and refreshments, and to exchange any news that may have come. These are always times of real joy. There are sometimes twenty and sometimes thirty or more present.

Our Faculty Christian Fellowship of the University of Nanking meets once a week for tea and fellowship, followed by a period of worship. Usually different ones of the group lead the meetings but sometimes we have an outside speaker. Recently we had Dr. Cressey, Secretary for Christian Higher Education in China and for many years a member of our university board. His headquarters are now here in Chengtu.

Our University of Nanking Student Christian Association is very active and our mission boys are all leaders in that. There are all kinds of activities for good on the campus besides the weekly service of worship every Thursday evening. I have been asked to lead another Bible class for our university students under the auspices of the Association.

The National Committee of the Y.W.C.A. of China are moving their headquarters to Chengtu, and a number of the staff, both American and Chinese, have already come. Quite a number of other American women have come to Chengtu within the last two or three months. Among the number are five Episcopal women. Three of these came by car all the way from Rangoon, driving their own car at that!

This spring when General Feng Yu-hsiang was in Chengtu, he spoke in several churches, entirely religious addresses. He also spoke here on the campus to an enthusiastic audience of our college community. Another outside speaker who was most enthusiastically received was Dr. T. C. Chao, who was invited for a month of lectures on the campus. Perhaps the most popular speaker was Bishop Paul Yu of the Roman



Dr. W. E. Garrison, W. Ed Jameson, President Harlie L. Smith and Dr. R. B. Montgomery

Smith Inaugurated at William Woods

IN A COLORFUL academic atmosphere Harlie L. Smith, executive secretary of the Board of Higher Education for the past two years, was inaugurated as the eighth president of William Woods College on Tuesday, October 28. Dr. W. E. Garrison of the Disciples Divinity House, Chicago, gave the principal address, speaking on "Resources for Living." The charge to the new president was given by W. Ed Jameson, long-time president of the college's Board of Directors. President Smith responded in a forceful address in which chief emphasis was given to the rightful relation of religion and education.

At the Inaugural Luncheon, held in the college dining room, greetings were brought to President Smith by Dean William A. Brandenburg, Jr., of the William Woods faculty; Miss Nancy Freeman of the student group; Mrs. Wendell M. Lehman and Mrs. Vernon A. Vrooman, representing alumnae groups; Dr. Clarence E. Lemmon on behalf of the Christian Churches of Missouri; and Dr. George Walker Buckner, Jr., speaking for the national boards. The presiding officer at the luncheon was J. Harry Atkinson of the Board of Trustees. Response in a happy vein was made by President Smith.

Following the luncheon, the new dormitory, named in honor of Don Bartley, who has been a member of the Board for forty-four years, was dedicated, with the address given by Dr. Henry G. Harmon, President of Drake University and immediate past president of William Woods College. There followed a reception in Jones Hall in honor of President and Mrs. Smith.

Among those present representing the national brotherhood were Dr. W. A. Shullenberger, President of the International Convention; Dr. Buckner, of WORLD CALL and the Association for Promotion of Christian Unity; Mrs. R. A. Doan of The United Christian Missionary Society; Dr. Bert Wilson of the Pension Fund; Dr. R. B. Montgomery, President of the Board of Higher Education and of Lynchburg College; and Oreon E. Scott of the Christian Board of Publication. Many presidents of Disciples colleges were in attendance, including W. H. McDonald of Culver-Stockton, James C. Miller of Christian College, and others. Dr. Montgomery and Dr. Miller spoke briefly at the inaugural services. Nearly a hundred colleges and universities were represented, as well as many educational organizations and associations. President Smith is continuing to serve as executive secretary of the Board of Higher Education until his successor is elected.

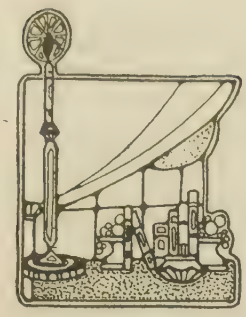
William Woods College opened its fall term with the largest enrollment in the history of the institution and a fine spirit prevailing on the campus.

Catholic Church who was here for a series of lectures on philosophy and religion. He is a powerful speaker, a man of wide travel and knowledge. Standing room was at a premium in the largest place available on the campus. One meeting had to be held out-of-doors with everyone standing for an hour while he spoke from the steps of one of the buildings to the huge crowd of students. He gave wonderful addresses that gave all Protestants a new idea of a Catholic Bishop.

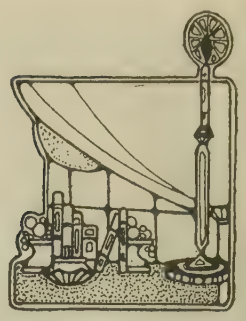
I want to tell of an unusual experience I have been having—*the experience that comes once in a lifetime.* I received a letter from the Methodist Bishop inviting me to attend the opening session of the Annual Conference of the Methodist Church. After the bishop's opening address that first morning, he announced that he had invited a guest, a missionary of a sister church. Then he introduced me. Somebody moved, and it was unanimously carried, that I be given a regular seat for the duration of the conference with all privileges of the floor, and all other privileges in all sessions except voting. Then someone else moved, and it was unanimously carried, that the English secretary of the conference write to our mission headquarters in Shanghai to express thanks and appreciation of my active service in cooperating voluntarily in their work from the time the war took me outside the reach of the churches of our own Mission. I was quite overwhelmed by all the cordiality and kindness.

But this was not all. It is their custom to begin and end this Annual Conference with communion services. Immediately following the necessary preliminaries and the bishop's opening address, came this service. He announced that he was appointing the four Chinese district superintendents and Miss Irma Highbaugh and Miss Cammie Gray to take full charge and to administer the service. He said he wanted us women to help in order to emphasize the important place of women in the church and its work. Furthermore, he said, he wanted only ordained people to administer the service, and Miss Highbaugh is the only ordained Methodist woman in Szechwan; that he was asking me, another ordained woman, to symbolize and emphasize the wide outreach of the Methodist Church in its desire for union and cooperation with other communions. We all six had different parts in the Chinese readings and prayers and then in distributing the emblems.

Then on Sunday morning, I had the crowning experience. It was in the service of ordination, when three young men were ordained to the ministry in the Methodist Church. All of them were war refugees in Szechwan. One is just back after eight years of study in college and theological school in the States. Two of them graduated last year from the Nanking Theological Seminary here. I had known them in Nanking when they first entered the seminary. The bishop preached the sermon and gave the charge, their church ritual was read, and then the bishop announced that he had asked the four Chinese district superintendents and three missionaries to participate with him in the laying on of hands. He said that he was again asking me to take part to represent the place and work of women in the church, and as an ordained member of a sister church to represent the broad interchurch fellowship and cooperation that the newly united Methodist Church desires. This experience of being the only fraternal delegate, sitting throughout the sessions of the conference, the experience of being appointed to participate in administering the two communion services, and as a culminating experience being asked to participate in the laying on of hands in the ordination of the three young pastors, all join together in one never-to-be-forgotten bit of life.



Book Chat



World Problems—Biblical Books—Children—Worship

By C. E. LEMMON

MAURICE HINDUS, Russian born citizen of the United States, who has written extensively about communist Russia argues that *Hitler Cannot Conquer Russia* in a new book by that title. The author thinks that Russia is too big, too populous, and too well indoctrinated to be conquered or to fall apart. Russia is like China in that she may be defeated in a battle while her enemies mire down to ultimate defeat. Russia has three industrial units, according to Hindus. The European unit is now being overrun by Germany, but if Moscow falls Russia can retreat to another unit in the Urals already prepared with great factories and armies, and, if necessary, can further fall back upon Siberia with still another factory system. Hindus says that Russia has never been in doubt as to her real enemy. Suspicious as she was of all capitalist nations, the real enemy has been Germany, and this conflict, not unexpected, is what Russia has been preparing for from the beginning.

Commentary on War Aims

W. E. Sangster is an English clergyman who has been working in the London shelters carrying the consolation of the Christian gospel. He writes a little book which is described as a Christian commentary on Democracy's War Aims and which he calls *The Christian Has Wings.* Like a sermon, each of the ten chapters has a text, and the text is taken from a speech made in 1940 by an allied statesman. In these texts Roosevelt argues for A New Order, Churchill pleads for Security, Mackenzie King is fighting for Democracy, General Smuts for Spiritual Things, Bruce of Australia for Justice, Lord Halifax for Progress, Anthony Eden for Freedom, C. R. Attlee for Peace, Sir Archibald Sinclair for Decency, and L. S. Amery for Life. Dr. Sangster feels that none of these aims can be realized by political means alone and has spiritual solutions far more radical than the various statesmen suggest. It is a very worth-while little book.

Books on the Bible

The Bible is the theme for many current books of varying quality and miscellaneous content. A few years ago Walter Russell Bowie wrote *The Story of the Bible* from the background of a critical approach to the biblical literature. The older works of this kind, such as Hulburt's, lacked this critical attitude. Dr. Bowie's book was well written and is positive and constructive in its message. It has been so well received that the publishers are able to reprint it in attractive form at a much reduced price.

The Quotable Bible, by Louis M. Notkin, is an abridgment of the Scriptures and a selection of such material as is suitable for quotation. It is high commendation of the biblical literature that there are still 736 pages of the Bible and the book is large. The Authorized Version is retained, and the quotable verses are set up as separate paragraphs so that the eye may aid the memory. The biblical order is followed, and there is a good index. Dr. Ralph W. Sockman writes an interesting introduction.

Very few people study Greek any more. We are living near a big university with many thousands of students and only about a dozen are studying the Greek language. It seems a sort of anachronism to receive a volume called *Notes From a Layman's Greek Testament.* The author, Ernest Gordon, whose father, the late A. J. Gordon, was a celebrated preacher, used his father's Greek New Testament. The comments are interesting but fragmentary. They center on the materials used in the International Sunday School Lessons.

Clarence E. MaCartney has a new volume of sermons on *The Greatest Men of the Bible.* This preacher is belligerently fundamentalist, but he has mastered the art of preaching and these sermons make good reading.

Youth Explores the Bible, by David R. Piper, is an attempt to tell the story of the Bible for young people. The art work is attractive and the chapter headings enticing. The material, however, is conventional and makes no attempt at any literary evaluation of the Scriptures.

Home and the Children

The problem of getting religion across to children is on the minds of many writers and publishers. Grace W. McGavran has a little booklet of stories, *Creating Friendly Attitudes Through the Home,* which sells for a quarter and has importance beyond its price and size. It is her idea that the large issues such as, for example, the Good Neighbor Policy, should be introduced in the home. Jimmie, on being asked why he made bombers instead of commercial planes, said that the bombers were all that were discussed at home. Miss McGavran is endeavoring to suggest constructive themes for family conversation.

Adult Worship Services

Margaret T. Applegarth has arranged a set of elaborate worship services for adult groups called *Bound*

(*Continued on page* 44.)

An unusual photograph from the Child Saving Institute, Omaha, Nebraska

A Ministry of Mercy

By JESSIE M. BURKE*

IN THE quietude of the six Homes for the Aged of the National Benevolent Association of the Christian Church reside 221 guests—artists, teachers, Bible school teachers, missionary workers, ministers, ministers' wives, and daughters. If we could go with the Home superintendents from room to room we would find many interesting stories to tell of the sacrifice, the building of the church, and the blazing of Christianity when the going was hard. Any faithful member of the Christian Church is eligible for admission into our Homes for the Aged, provided he or she is 70 years or over, in a state of health satisfactory to the Admissions Committee of the Home, and is without sufficient means of support.

The only financial obligation required for entering a Home is the admission fee of $100 for a single person, or $150 for a couple. These fees are frequently paid by the home church. Applicants having other funds or property, or acquiring same after entering the Home, are required to secure such to the National Benevolent Association of the Christian Church, for the benefit of the Home. On this they will receive three per cent in semiannual payments during lifetime. Our Homes save aged, indigent members of the Christian Church, some from privation, some from the keener pain of having to accept public charity, and others from having to live alone with inadequate means for necessary comfort, giving all every needed care during life and a Christian burial at death. Of the 221 aged guests, 120 of them have no income whatsoever, not even the price of a postage stamp.

"The Magic Wand of Heaven" turns "jitters" and heartaches into laughter and gayety. Our guests in the various Homes keep the rakes, hoes, and shears busy in God's good earth to produce a shipshape appearance on the lawns. An abundance of fresh vegetables from our gardens help us to operate the Homes more economically, together with material donations from the churches, groups, and interested friends. Our flower gardens have kept the Homes supplied with gorgeous blooms, as well as furnishing some of the churches in immediate vicinities on Sundays with lovely baskets. Those flower gardens have been beautifully kept by members of the Homes, causing them to be radiant with joy and mirth in so doing!

Some of our guests have been expert cabinetmakers and handy with various and sundry tools in their day. The lathe, uniquely constructed, furnishes them many happy hours each day in the workshop, and produces many pretty and useful things for the Homes. They lend a helping hand among themselves, too!

Each Home has a missionary society and some have Red Cross Units. They have fun, sewing and knitting, and "remembering when."

Our six Children's Homes receive from tiny tots to thirteen years of age, without reference to creed, but

*Miss Burke is publicity director for the National Benevolent Association of the Christian Church.

California Christian Home

San Gabriel, California

preference is given those from Christian Church families. All contracts for admission are made through the Admissions Committee of the Home Boards. Our first consideration must be to know that the child is physically fit and to keep him so. He must be properly fed and have the required hours of sleep. He must be clothed so there will be no feeling of inferiority. He must have an education, so he is sent to public school. He should learn good manners and how to meet people.

Childhood should be a happy period; and it is the aim of our Children's Homes so to fill the lives of the boys and girls entrusted to them with happy memories that they will recall them with pleasure through years to come. Fortunately, many friends in the churches and communities where the Homes are located, delight in helping to accomplish this purpose. An example is that of an interested friend who treated five of our kiddies to a dinner party in one of the best hotels. Since three of them were seven years of age and two were three-year-olds, it was a real thrill just to go to a dinner party at night. At this particular party there was not only a birthday cake, but favors for all—just like a grown-up party. The pleasure of the host was probably equal to that of his small guests, for he has done this sort of thing several times. He always compliments the children and delights in thinking up ways of adding to their pleasure.

Those responsible for our Children's Homes know that many things must go into the life of the child. He must have his work time and learn to do his job well. He should know art and music, which are valuable aids in opening his eyes to Nature's beauty and firing his imagination and stimulating self-expression. Above all, he must learn of God and his great love gift, Jesus, who touched the hearts of men and made our Christian Benevolent Homes possible.

N. B. A. Homes for Children

Child Saving Institute, 619 S. 42nd Street, Omaha, Neb.; founded in 1913; Superintendent, Mrs. Alice H. Scott.

Christian Orphans' Home, 3033 N. Euclid Avenue, St. Louis, Mo.; founded in 1889; Superintendent, Mrs. Bettie R. Brown.

Cleveland Christian Home, 11401 Lorain Avenue, Cleveland, O.; founded in 1903; Superintendent, Mrs. Anna Garver Thorpe.

Christian Orphans' Home, St. Louis, Missouri

Florida Christian Home

Jacksonville, Florida

Colorado Christian Home, 4325 W. 29th Ave., Denver, Colorado; founded in 1902; Superintendent, Mrs. F. W. Henry.

Juliette Fowler Home for Children, 200 Fulton St., Dallas, Tex.; founded in 1904; Superintendent, Mrs. L. C. Kendrick.

Southern Christian Home, 1011 Cleburne Ave., N. E., Atlanta, Ga.; founded in 1907; Superintendent, Miss Sue Steiner Hook.

N. B. A. Homes for Aged

California Christian Home, 1015 Mission Drive, San Gabriel, Calif.; founded in 1916; Superintendent, Mrs. F. M. Rogers.

Emily E. Flinn Home, 615 W. 12th St., Marion, Indiana; founded in 1920; Superintendent, Miss Glen E. Harter.

Florida Christian Home, 1071 Edgewood Avenue, Jacksonville, Fla.; founded in 1903; Superintendent, Mrs. Bessie C. Reaser.

Illinois Christian Home, 873 Grove Street, Jacksonville, Ill.; founded in 1900; Superintendent, Mrs. Jane Hutton.

Northwestern Christian Home, R. F. D., Beaverton, Oregon; founded in 1907; Superintendent, Mrs. Laura K. Hill.

Sarah Harwood Hall, (Juliette Fowler Home) 100 Fulton, Dallas, Texas; founded in 1911; Superintendent, Mrs. Bessie Gamble.

Caring for Her Own—

(*Continued from page* 9.)

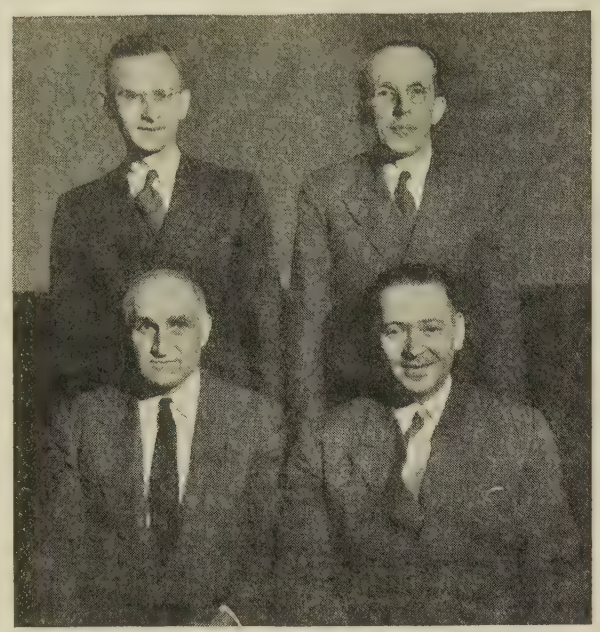
The work of the National Benevolent Association has grown from a small beginning to a large family of more than a thousand, comprising twelve great Homes located from coast to coast to best serve the largest number of our churches. There is still a great call coming from our needy, however. Here is a ministry which commends itself to every member of the church. ". . . Remember the words of the Lord Jesus how he said: 'It is more blessed to give than to receive' "; and again when he said: "Inasmuch as you have done it unto one of these, my brethren, even these least, you have done it unto me!" We approach the new year confident that our brotherhood will not let this call go unanswered, but will rally with a greater loyalty and support realizing that "the church must care for her own."

Southern Christian Home, Atlanta, Georgia

It Happened in Kansas City

By VIRGIL A. SLY*

ONE of the most unusual missionary institutes in the history of our brotherhood was carried out in Kansas City, Missouri, Kansas City, Kansas, and surrounding towns during the week of October 6 to 12. This institute was the work of an active, cooperative ministerial body of this area, and the direct result of a discussion in the Kansas City Christian Ministerial Association in its meeting of February, 1941. It was in this meeting following the Brotherhood Convocation that the ministers discussed, "What Next for Greater Kansas City?" One said the greatest need was for sacrificial giving; another intimated that there should be something done about the complacency of the churches of Kansas City; and another wanted a greater sense of cooperation and ecumenicity.



Norman Stacey and Harold Humbert (standing), and seated are I. W. Funck and J. H. Tilsley

Following these comments, discussion was participated in by the whole group of ministers which resulted in the chairman appointing a committee to plan a program of activities and report to the next meeting. This committee reported back the following major points for the program of 1941-42.

1. A church attendance campaign from Easter to Pentecost, 1941.

2. A church institute from September 7 to November 9, containing the following: September—to be observed as stewardship month; the first week of October—a one-week institute of missions in every church; November—leadership conferences.

3. December to be known as family month.

4. Evangelistic campaign January 1 to Easter, 1942.

It is readily seen that this institute the first week in October is a part of a well-thought-out plan, fitting into the year's activities.

It was at the St. Louis Convention that the leaders representing the ministers of Kansas City approached Unified Promotion and through it the other agencies of the brotherhood, asking for personnel to put over this institute. It seemed absolutely impossible at that time that such a large group of people could be provided to carry forward the program successfully. The leaders were persistent, however, and had their way. They secured leadership from all the active causes of brotherhood life.

On Monday, October 6, there were assembled at the Pickwick Hotel in Kansas City, eighteen people ready to go out to represent the causes of the brotherhood in the churches of Kansas City. These representatives were:

From the Pension Fund—Bert Wilson.

From The United Christian Missionary Society—Peter C. Washington, Jarvis Christian College; Agnes Fishbach, Paraguay; Mrs. T. A. Young, Japan; Miss Maria Dayoan, Philippine Islands; Mrs. Hugh Holland, Hazel Green Academy; A. F. Hensey, Africa; Miss Caroline Pope, India; John Newman, French Mission; Virgil A. Sly.

From National Benevolent Association—J. Eric Carlson and Percy Atkins.

From Drake University—Henry Harmon and Seth Slaughter.

From Phillips University—J. C. Shirley.

From Axtell Christian Hospital—John R. Golden.

From the Foreign Missions Conference of North America—Emory Ross.

From Kansas Bible College—Royal Humbert.

The plan was that these speakers should appear for two addresses each evening in different churches throughout Greater Kansas City. The committee had worked out the full details, and an intricate chart for the seven days, booking these speakers in the several churches. This chart included many conferences in the afternoons, radio addresses, luncheon clubs and other appearances.

The definite results of the institute in terms of participation are rather astounding. There were eighteen speakers and 216 speeches were delivered in 53 churches. The total attendance was 12,406 in the different meetings. Incidentally, this attendance is by actual count and not estimated. There were 14 radio broadcasts. The offerings taken during each evening session amounted to $656.29 which paid the expenses of the Kansas City committee and the speakers participating.

The accumulated interest of the institute was heart-warming. One was particularly pleased by the large number of men who came night after night. The missionary councils and organizations report a very deep and satisfying result as shown in the interest in their groups.

To keep up the interest and spirit of those participating, on four mornings of the week the ministers of Kansas City and the speakers met for breakfast at the Y. M. C. A. and discussed various items in the program being carried out, criticized the procedure and made suggestions for improvement. These meetings proved to be high-lights in the week's experience. They were well attended. The enthusiasm in these breakfast meetings was extremely high. From the viewpoint of those who were invited to speak in the institute, it was a rich personal experience.

At the heart of the institute was the executive committee. The men that put it across are Norman Stacey, Harold Humbert, I. W. Funck and J. H. Tilsley. This executive committee worked untiringly. They had a schedule prepared and carried it through.

The important thing from the viewpoint of the future for such an enterprise in Kansas City is that these ministers have immediately set out to follow up the results of the institute. They are already laying their plans for a like meeting next year. They are projecting means of deepening the interest aroused in the churches by this institute.

It is my feeling that the Kansas City plan could be worked in a number of our cities. It would be well for our people to feel occasionally the impact of world vision, brought to them by their brotherhood representatives who have these causes on their hearts. It is of utmost significance that a group of ministers, working together, could carry forward such a complicated and detailed enterprise successfully, and in that enlist every church in the activities of the entire week. We congratulate the Kansas City churches and their leadership on this successful institute.

*Executive Secretary of the department of financial resources of The United Christian Missionary Society.

Many favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth keep the quiet possession of them.

—THOMAS FULLER.

Christmas at Bolenge

By VICTORIA BYERLEE*

DINGDONG! Dingdong! Clearly, musically and persistently through the early morning darkness comes the summons to early morning prayer service. It is Christmas morning; in the hush and coolness of the dark hour before dawn we hastily dress and hurry to the church. The hour is four-thirty, and even the myriad feathered Congo songsters have not yet uttered one sleepy note. The church, however, is filled with worshipers, and a reverent voice, lifted in prayer, floats out to us as we, with others, draw near and enter during the short interval between petitions.

Dimly through the faint light from a few small lanterns can be seen palm fronds arching the doorways and windows, and baskets of gay flowers on tables, windowsills and pulpit—bearing witness of someone's zeal and devotion.

Softly the late-comers glide in on bare feet, and before the dawn hundreds of people have gathered in this Congo church to honor the holy Babe of Bethlehem.

We return home through the grey dawn while hundreds of birds joyfully welcome the new day with lovely melody. The missionary children hurriedly light candles and begin unwrapping their gifts found at the foot of a small artificial Christmas tree. These trees were sent to the junior missionaries years ago by kind friends in the homeland. Each year the children unpack these trees, divide the decorations and happily make their tropical homes as much like those in America as they can. It is rather bare under the branches of this year's tree, for due to the war no gifts have come from relatives and friends in the homeland, and parents' orders from Montgomery Ward for Christmas cheer have also failed to arrive. The children had made gifts for one another, and with homemade candies they are happy, thankful to be safe from the horrors of war.

Ten o'clock comes quickly and once more we go to church. The service proceeds in orderly style; there is the processional with forty boys and young men taking their places in the choir loft, while from the little organ come the strains of an old Christmas carol, "Joy to the World," sung lustily in the native dialect by the audience of about six hundred. Then there is a trio, sung also in the native language, by Myra and Allen Byerlee and Laura Jane Smith. The Scripture story is read by four young men; a Christmas hymn is sung in four parts by Bolenge's Young Men's Octet; and then the sermon by the native pastor.

At this point the missionaries are having a difficult time to keep their faces straight, for only the curly pate of the preacher can be seen above the huge Christmas poster prepared by a young man as part of the holiday decorations.

*Mrs. Byerlee is one of the United Society missionaries stationed at Bolenge. She is now home on furlough.

Church at Bolenge

However, not wishing to dampen the ardor of the young artist, the minister bravely and eloquently delivers a fine sermon from behind the barrier, though he might step two feet to one side where he can be seen. No one seems to notice anything amiss!

Mrs. Clarke and Mrs. Byerlee now sing a new Christmas song. Now what's happening! A group of about thirty young men and women who came from a distance to attend this service offer to sing a special number. They take their places on the lower platform. The men "herd" the women to the back of them, where they are entirely hidden. The leader reads the first lines, gives the pitch and the signal to begin. The singers gaze reverently ceilingward, which presents a funny sight!

We are prepared to endure a very poor performance as we have many times, but this time we are most agreeably taken by surprise. The soprano voices carry a sweet melody, while a few clear, high tenor notes keep weaving in and around the melody—making a very pleasing harmony. The chorus is most effective. The singers are without any self-consciousness. They receive such a hearty applause that the pastor has difficulty in restoring order, much to the chagrin of the elders who desire most ardently to have the service orderly and dignified. But a Congo audience often is hard to manage!

Now the time has come for the morning offering, which, in Bolenge at Christmas time, is a big feature of the program. While the audience sings Christmas hymns, the people march forward in groups, place their gifts of chickens, eggs, sugar cane, animal skins, money or whatnot, on the platform, then return to their seats. Song after song is lustily sung as old and young take part in this "White gift service."

After the service, the missionaries gather in the Byerlee home to enjoy Christmas dinner together. Each lady, with the help of her native cook, has prepared some part of the food. The menu does not conform to the usual Christmas pattern, but it seems to please all the guests.

Music and games provide entertainment in the afternoon, and later some of us listen to a radio program. How glad we are to have this touch with the outside world, but how full of tragedy and sorrow are the broadcasts to which we listen! If the world would only heed the message of Peace on Earth, Goodwill to Men, brought by the Babe of Bethlehem, how differently this Christmas could be celebrated the world around. May peace speedily come again to the world is the Christmas prayer of the hearts in Africa.

News from Nipania

One interesting feature of my work here in Bilaspur has been the building of the Nipania chapel. I obtained a small plot out there unexpectedly, decided that we could get aid locally so went ahead. We finished a one-room chapel with a side room for use of visitors. This makes a nice worship place for our new Christians, and our old ones too for that matter. We have had around 20 baptisms from Hinduism out there in the past few months.

Our Chatapara Boys' School buildings had to be vacated because of the expired lease on the property. This required the making over of the old primary school in Jarabhatta into a Middle School building. Primary pupils sit on the floor and require no desk space such as is required in a middle school. I was able to make alterations to make this suitable for our needs. The work has just been finished and the school work for the year has begun.

—HOMER GAMBOE.

"Let Their Works Praise Them"

Miss Emma Jane Ennis

A FESTIVE yet dignified farewell occasion for Miss Ennis was held at the Burgess Memorial Girls' School in Bilaspur, India, late March, 1941. About 600 friends of the school and of Miss Ennis attended. They came from many places to give due honor to one who has served in such a fine way for these 32 years.

Someone, proud of the honor that was hers, rose to read the letter addressed to "Beloved Madam" and signed "Your most obedient and loving children, the teachers and students."

"You have been working here," read the letter in part, "for the last 32 years as an exceptionally successful missionary educationist, devoting your life and energy to the spread of education and to the elevation of Indian womanhood. Besides strengthening our school's efficiency and improving its discipline, you have widened its activities, enhanced its reputation and increased its usefulness and popularity several folds. We are confident that this flourishing school will always remain an abiding monument of your noble life and selfless work, for which the people of Bilaspur cannot repay the deep debt of gratitude they owe you."

A hymn in Hindu, written by the music master, was sung by the girls of the music department, and a copy of it was presented, beautifully printed on satin and framed, to Miss Ennis. At the railroad station a few days later 400 pupils and friends said farewell to their missionary teacher, coworker and friend, and garlanded her with sixty wreaths.

And so, highly honored and deservedly so, Miss Ennis came back to her home town, Bracebridge, Ontario, where in other years the small, sturdy Emma Jane trudged three miles to school. After graduating from high school she taught in country schools, earning money for further education. She was graduated from Hiram College in 1909, and sailed a few weeks later for India. Sometime during the college days the decision for foreign service had come; and with her forthright way of doing things, a letter was dispatched to the Christian Woman's Board of Missions in Indianapolis offering herself for service "wherever the need calls," indicating, however, her preference for Mexico or South America. "Hold yourself in readiness for India or Argentina" was the reply. India was the assignment.

Prepared for educational work, all her years of service were given to the girls' school in Bilaspur. She strove in every way to help the girls of India that their outlook in life may be broadened, their lives ennobled, their ambitions aroused, and that to them may come the larger and more abundant life. She has not only "taught school" but she has improved the condition and status of the school until it is a highly honored high school. Also she has made the school self-supporting. Many of her pupils go to teachers' colleges; many are sought as wives by our intellectual young Christian men. Mothers of our Christian homes in India today look back with gratitude and love to the years spent in Miss Ennis' school and try to live according to her high ideas and ideals.

Miss Ennis organized the Scout movement among her girls, and among untainted children in the Leper Home of a near-by Mission, and was prominent in this work throughout the Province. She has been recognized as one of the outstanding educational missionaries of the world. The Kaiser-i-Hind medal and the King Emperor's silver jubilee medal are both hers. In the year 1933 she was honored by the Government in being appointed to the Court of Nagpur University, thus showing the appreciation of her attainments and ability.

(*Continued on page* 39.)

Mrs. Eva Alice Springer

IN THE last days of 1910 a much traveled young woman arrived in Bilaspur, India. A charming, enthusiastic young widow, who for a short time had been a devoted and cherished wife, had come from Indiana to India, alone, Eva Alice Springer, lovingly known during more than 30 years of service as "Mamaji" by countless numbers of the India people, and as Mrs. Springer to her missionary friends.

The suddenness with which this new missionary began to do things was one indication of what her life in India would be. Naturally she could not use the language, but other things she could do. A sight never to be forgotten was her care of the roses—roses in abundance, first cultivated by Miss Boyd and Miss Kingsbury. Every morning she carried great baskets of her loveliest blooms to the sick in the hospital. Her interest in matters domestic, which she retained through the years, was indicated by the vigor with which she took up the bungalow housekeeping, ordering meals, overseeing the cleaning of pantries and cook house.

Mrs. Springer's childhood dream of becoming a missionary had been overshadowed during the happy married years, but when she faced the future alone she courageously determined to give herself entirely in service to her Lord. During her first furlough she finished her nurse's training course because she believed that as a nurse she could be of more service to the poor and needy.

It is seldom that a missionary to one country writes a best seller mission book on another country. Mrs. Springer is unique in having done this. After a furlough she wanted to go to India via Africa. The difficulties in undertaking such a journey, her friends told her, were unsurmountable; but objections acted only as a challenge to the indomitable Mrs. Springer. Her book, *As I Saw Africa*, relates her experiences, full of thrills and joys of an exciting journey across Central Africa.

Again, she traveled in China, and thence across the Siberian railroad to Russia, across Europe and the Atlantic, and home. Out of an experience with Chinese pirates on a river boat in China grew greater things for the India poor whom she loved. By a miracle, it seemed, her diamond ring escaped the pirates. "The Diamond Ring Building Project" was launched, which resulted in the building of model houses for poor Indians in Pendra Road.

Once having made up her mind, nothing could daunt Mrs. Springer. An "impossible" building project was to her a challenge. Her energy never yielded to India's sun or dust, incompetent mason or carpenter, or the East's unhurried ways. Testimony to this are the new wards in the Mungeli Hospital which she erected as memorial buildings for her husband and a devoted India matron who had helped her with the girls in the Mahoba orphanage; the headmaster's house, numerous walls and roofs, septic tanks, bathing platforms and wells.

For years Mrs. Springer's life has gone out in great force in many directions; she has touched life in many and various activities; mothering orphans, teaching with the evangelists in the large Christian and non-Christian communities of Mahoba, Pendra Road, and Mungeli; nurse, gardener, builder. Her life has been built into many dark places and her character into multitudes of lives. It can truly be said that Mrs. Springer has spent her years in service. She has been a blameless steward, not in spiritual things only, but no less in material. She has found radiant happiness in service. Her reward is the uplift and happiness of those served.

(*Continued on page* 39.)

Eyes On the Orient

By DR. M. SEARLE BATES

The Eastern clouds darken. Japanese forces on the Siberian border have been doubled, and there are preparations in Indo-China to threaten the Burma Road. But there is reluctance to take on additional wars while the Russians and the British are able to defend themselves; and the sending of a special envoy to Washington covers internal pressures by a show of diplomatic activity.

The Tokyo official press has just printed a list of requirements from the United States, requirements that make a peaceful settlement seem remote. They include: cessation of all military and economic aid to China, and "advice" to China to yield to Japan; recognition of Manchoukuo; recognition of Japan's "co-prosperity sphere," in which Manchoukuo, China, Indo-China, Thailand, the Netherlands East Indies, and "other states and protectorates" are to come into close political and economic relations with Japan, free of all "interference"; unconditional restoration of normal commerce with Japan; and the ending of "military and economic encirclement of Japan" (which apparently means the cessation of defensive measures in the Western Pacific, and of common arrangements with British, Dutch, or Russians).

Confronting this position, the United States is committed to support the *status quo* as against armed conquest, and specifically to assist China in maintaining her integrity; to defend the Philippines; to aid the British, Dutch and Russians as part of the collective defence against Hitler; and to maintain access to East Asian supplies needed for our own economic and military uses. The issues are stark.

The Chinese have re-occupied Chengchow. The Chinese attack upon Ichang was repulsed, with notable losses from the first considerable use of gas in the Eastern war. Reliable accounts from Changsha report that civilians suffered severely from the brief Japanese occupation, which ended in unexpected haste.

Increasing strains are shown in the Japanese detention of thirteen Jesuits near Peking, and of three American Presbyterians in Manchoukuo. British authorities have made final arrangements for the evacuation of all their nationals who are willing to leave the occupied areas; and have arrested two Japanese in apparent retaliation for the holding of two well-known British residents in Japan.

November 6, 1941.

Men Who Helped God

By BERT WILSON*

I WRITE briefly of two men I have known who may be counted as "Men Who Helped God."

The first was a blacksmith who left his anvil and worked day and night to complete his college education. With his soul aflame, he enlarged his own congregation on the "rim of the Nebraska prairies." In the adjoining counties, in schoolhouses, in empty storerooms, in little frame church buildings, he preached the everlasting gospel. He helped God build the church on the plains of a great and growing commonwealth.

But God transferred him to be a teacher in Cotner College at Lincoln, Nebraska. He took an advanced degree to be more effective in representing his great Divine Leader. From his classroom went a doctor to India, a teacher to China, two college presidents, two national secretaries, many ministers of the gospel, two of whom, at this very hour, are serving our largest churches in two separate states.

He did God's work for him, long and faithfully and well. God had to have him. He helped God. But he grew old. The college had to close. Then he had no income. So, one sad day, came his application for Ministerial Relief. He got his meager check every month. Later the angels called for him and took him away. But his faithful widow lingers on. She is included in the roll of Ministerial Relief. She also helped God.

The second man helped God in the country places and in small towns and villages. He rode on horseback to reach his appointments. He forded the streams in the lonesome pioneer days. He rode through the cold, hard snowstorms to tell people in out-of-the-way places about Christ, the author and builder of the church.

He organized fifty different congregations; he started twenty young men in the ministry; he loved the great cities, but he worked in the country. He says, "Many of my best members moved to the cities and now are officers in our largest churches. So I served the cities after all."

God needed such a man in the rural areas. Out there on the prairies, in the storms of winter or in the sunshine of summer, God would have been helpless without him. He helped God to do his work.

Now he is 86. Old age has made him feeble, almost blind, and the churches he served have made him very needy. He says of his small Ministerial Relief check, "It is my life. Do not take it from me."

These two men are symbols of a long line of pioneers, all of whom helped God. There are more than 1300 of them, who receive monthly checks from the Pension Fund. The care of these aged, worthy, needy pioneers is a living, vital part of Emergency Million; $57,500 is allotted to them. Since many churches have not yet completed their goals on Partial Funding, the need for the $57,500 is a real emergency.

These men who served God, who with Christ built the church, helped God build a great brotherhood. And they say to us in feeble voice about their meager checks averaging only $11.00 a month, "It is our life. Do not take it from us."

*Dr Wilson is General Representative of the Pension Fund.

The Shepherd's Story

CHRISTIANS never tire of the Christmas Story. Here in Congo we never tire of seeing it acted out. The little children had prepared a lovely presentation of the Shepherd's story for Christmas Sunday in the church, while members of the school gave two pageants out-of-doors on Christmas day.

Before six o'clock, the little children had brought flowers to brighten the palm frond background. The Shepherd's Story from Luke was recited bit by bit by those seated in the audience, while their little friends silently enacted the story before our eyes. The row of angels singing "Glory to God in the Highest" was very sweet. Two church benches had been placed with their backs to the audience—screened off by palm fronds and flowers. One little angel was so small that a block of wood had to be put at his place so that when he stood up on the bench with the other angels we would see more than the top of his head!

The recent remodeling of the church building makes such presentations more than mere plays: they become acts of worship. The congregation was very quiet during the entire pageant, joining in with the various Christmas carols which were sung during the story.

We will not forget the Shepherd's Story, for each picture remains painted in our hearts—painted by the little black boys and girls of Monieka, in the heart of the Belgian Congo.

—MR. AND MRS. ROBIN R. COBBLE.

Africa was the dark continent.
Today it fairly glistens;
It glistens with diamonds, with gold, with copper, with radium
But most of all it glistens with the faces, the uplifted eyes, the souls of a hundred and forty million of the earth's emergent peoples. They catch the glow of a new dawn!
In an unusual sense a whole people seek a way of Life, now and everlasting.

—EMORY ROSS.

"Hurry Up and Laugh!"

HE WAS one of a group of children brought into our mission hospital at Wuhu because a strange, round thing that they had found and investigated had proved to be a stray hand-grenade. This boy was so badly injured that we gave his father no hope at all. One leg was hideously smashed, and a piece of metal had gone through his cheek and into his brain. Thinking of that metal and the harm it had probably done, we looked at the unconscious boy and we hoped he would not waken. But his father sat beside his bed day and night, caring nothing about food or sleep for himself, watching, always watching. . . To his plea for a word of hope, we said only, "He is so terribly injured, as you see. He has practically no chance. Of course we are doing our best for him. And we are praying to God for him, and you must pray too."

It must have been the father's prayers that were heard, for ours were not uttered in faith that they would be answered. Gradually the boy fought his way back to consciousness, and then came the long, slow battle to regain strength, the father hailing with joy each sign of improvement.

The thing that made it hardest for the boy was fear. He was afraid of everything and everybody. Reassurances did no good, and the necessary daily dressing was a horrible experience for everybody concerned. One day when the boy was doing a lot of needless protesting during a dressing that was obviously not really painful, the doctor suddenly said, "Hurry up and laugh!" It was such a ridiculous thing to say that the boy stared for a minute and then actually did laugh, and the spell was broken. He said it over and over to himself day after day until it became his nickname, and then he began to live up to it. And the old father, deciding that the boy would be all right, went off home to harvest his mustard and to plant rice.

It was a great day for "Hurry up and laugh!" when he was allowed up on crutches. At first he needed a lot of help, for his poor thin shoulders were not strong enough to steady him. But it was not long before he was swinging cheerily about the ward and asking, "How about taking this plaster cast off my leg?" We were afraid some of the sturdier children romping about might "blow the man down!" and waited until the bone fragments were well united. Then one day the plaster cast was taken off. And "Hurry up and laugh!" appalled at the strange feeling of his leg without it, asked whether it wouldn't be safer after all to put it back on again! Very gingerly he put that foot on the floor when told that he might "use four legs instead of three." He was overjoyed the next Sunday morning to be allowed to walk upstairs for church service instead of being carried.

Meantime, with the other children in the ward, "Hurry up and laugh!" was having daily reading lessons. In this part of China, most of the country children have no opportunity to study, and this boy worked hard to remember all the characters he was taught, for who knew whether he would ever have another chance. He learned to sing "Jesus Loves Me" and other songs, and learned much about "the God that loves the earth people," the God who had heard his father's prayers when he himself had been so ill.

Fear forgotten, he had grown into a twinkling-eyed, lovably mischievous leader among the kiddies. Often his keen insight helped to straighten out a quarrel among the ward children. And often when the ward was quiet at night a doctor stepping in to look at some sick child would hear his name whispered across the ward, and going over would find "Hurry up and laugh!" holding out his hand for a friendly touch of fingers. As for the metal in his brain, since it was evidently doing no harm we had decided to leave it alone lest we do more harm than good in removing it.

At last came the glad day when his father came back across the countryside to take his boy home. Sturdily walking with two legs and no crutches, the boy went out from the hospital gate and back to the home that he had left months before. The ward seemed dull without him, but we are thankful for his people that they have him back, and with him his cheery slogan so needed in these troublous days in the Yangtze Valley, "Hurry up and laugh!"*

*This is a story from the Wuhu, China, General Hospital, and was sent to the WORLD CALL office by Miss Vincoe Mushrush, missionary nurse now on furlough.

A Tribute to the Fongers

WE REJOICE over the splendid report for the first six months of 1941 of the Philippines Agency of the American Bible Society, a part of which is as follows:

"Our whole Bible sales for the six months totaled 5,645. New Testaments sold 6,077. Portions distributed 54,141 making total volumes 65,864. So far as records show that is a new high in Bible sales and also more New Testaments than have been sold in a similar period for several years.

"As we study the distribution according to the various languages we are encouraged by the large number of both Bibles and New Testaments going to students. Of the totals reported above, 1,579 Bibles and 938 New Testaments have been in English, which means they have gone very largely to students. That is promising.

"Through the daily vacation Bible schools and other channels, a number of gospel portions have been distributed this year. We hope that honest endeavor will be made to follow them up. Visits to the homes, offering other gospel portions or New Testaments for sale, should bring results."

We take real pride in these accomplishments, for the secretary of the Philippines Agency is W. H. Fonger, one of our former missionaries. We still claim the Fongers even though they are more definitely connected with the Bible work now. Mrs. Fonger patiently serves, without any remuneration, the Philippine Christian Institute as treasurer. She and Mr. Fonger are invaluable members of our board of trustees. They often help in our conferences and conventions, and how the brethren enjoy having them! Their son, Burton, was one of the recreation leaders at the 1941 Currimao Young People's Conference. Living in Manila, a port city, the Fongers almost run a tourist bureau, and we are glad that a number of our missionaries from China and India have had the joy of being in the hospitable Fonger home.

—DAISY MCLIN HUBER.

Philippine Islands.

Santiago Gaces, field secretary of the American Bible Society, with Ilocano, Tinggian and Apayao delegates at the Third National Convention of the Church of Christ of the Philippines, Bangued, Abra.

Mrs. Henderson Released

ALTHOUGH Dr. and Mrs. A. G. Henderson, missionaries of the Disciples of Christ en route to Africa on the ill-fated steamer ZAMZAM, and interned in Germany, are restricted to the number of letters and cards they may write each month, several letters have been received by their families which give interesting word pictures of their surroundings and experiences. Because Mrs. Henderson was released from internment in September, she is more free to write than is Dr. Henderson who, according to the latest word, is still a prisoner of war but is now in charge of the Red Cross Medical Supplies in his camp where there are over a thousand men.

Before being moved to Berlin, Mrs. Henderson, with nine other women, occupied a room in a large, scrupulously clean building which apparently had formerly been a Catholic institution. In her letters "Jamie" mentioned the beautiful gardens with their profusion of lovely flowers, her long walks, the joy of being with others who were on the ZAMZAM, the Red Cross parcels, gifts of clothing, etc. She wrote on August 14:

"Our Red Cross parcels come weekly and the pound of Eatonia butter, Klim, chocolate, etc., are delicious. The other food too that we receive here is nourishing. The entire countryside is beautiful now with the yellowing fields. It reminds me much of Prince Edward Island only here we have the gorgeous Alps as well.

"I have knit two pair of socks from wool given me. It was four ply so I split it and have sent a pair to Fred, also a wool sweater which was intended for Isabel Guernsey's husband (Vancouver) who is in Africa. I also was given a Red Cross wool sweater but it was too small so I have ripped it and split the wool, so now I am making a sweater for myself. Then I was given a huge, beige flannel skirt which I have made into a gored skirt complete with zipper. So my wardrobe is definitely increasing. We are fortunate to have sewing machines available. . . ."

"I hear from Fred almost every week," she continued. In a letter from Dr. Fred Henderson, under date of August 7, to his mother and brother, he says in part:

"I have just moved to the hospital of the camp, a four-storied, well-built structure where I have a room all to myself. I assist the German doctor in looking after the internees and am glad once again to be able to do this kind of work although naturally facilities are limited.

"There is a Salvation Army officer here who is in charge of the Protestant services. His wife is in the same camp as Jamie. In the short time I have been here, I have been amazed to talk with several men who are wrestling with terrific problems. I earnestly pray that many may be led to abundant and eternal life before our stay here is over. I know you have been praying for me and for my Jamie. It has been a humbling but a cleansing experience and I feel much closer to God because of it."

A letter from Mrs. Henderson dated September 22 was later received via air mail by Dr. C. M. Yocum. The letter was written from her new home in Berlin. It reads as follows:

"No doubt by this time you know I am in Berlin. On September 12, we were told all Canadian and South African women were released and we had to leave the next day for Berlin to await exit permits, and it looks as if we will have to do some waiting. There are still twelve of us from ZAMZAM so we are keeping together which is indeed a great comfort. We arrived here on Sept. 14 and were met by a representative from the American Embassy. It was certainly a sad-looking group which got off the train with boxes of food, and those who had suitcases were likewise laden. To travel without escort (and I do not mean Fred) was a strange feeling—to be on our own, more or less, instead of being herded about. So we are free to roam about this beautiful city as we please and we are taking advantage of as much sight-seeing as possible.

"For the present we are staying in hotels, six of us in this one, and the others across the street. It all seems so luxurious—Miss Doreen Turner is my roommate. She is from Toronto and was on her way to Africa to be married when our voyage came to an abrupt end. She is a grand person and we spend many hours talking about her John and my Freddie. After living in rooms with 7-10 occupants, it seems strange with only two. Our room is beautifully furnished, and best of all two wash basins, and also breakfast in bed. However, this is only a temporary arrangement, and this week we are moving to a Recreation Hall about one hour's trip from Berlin where we can have board and lodging for 100 Reich marks a month. We are each given 150 Reich marks a month by American Embassy from Canadian Reserve fund, so it is quite impossible for us to live in the city on this amount where living is very high.

"Will you send mail c/o *Mr. Herman, American Embassy, Hermann Goering Strasse, Berlin, Deutschland,* and he will be able to give it to us since we make at least one trip a day to the Embassy. They are doing all in their power for our comfort and in our interests. Mr. Herman, with whom we have many dealings, is also minister of the American church here. We attended it yesterday. The church is beautiful, and the minister is fine, but it was pitiful to see such a small congregation. They have a fine library there, and have tea served every Friday, and meetings Thursday evenings which we are looking forward to attending. This circle of Christian fellowship is so wonderful, and since coming to Berlin, so many ways have opened that we know we are in the Lord's care—and as Mrs. Edwards has so often said to us: 'Just take one day at a time—and seek ye first the Kingdom and the rest shall be added.' That is what we are trying to do although at times I must confess I become discouraged.

"The day we left Liebenan I received a letter from Mother dated July 10; it came via Geneva. I have not heard from her since she has received my letter; however, one from a friend of mine advised me all was well at home. Being released, so to speak, has advantages, but also many disadvantages. I can only write and hear from neutral countries now. . . . As I have said, we are being well looked after by the Embassy, and for present there is no need to worry.

"Before I left Liebenan, I was interviewed by a Miss Wiljelm, world Y. W. C. A. worker, who conveyed to me a message from Dr. Hoffman, Y. M. C. A worker in America. To our surprise she called on us the first night we were in Berlin and find she lives in a hotel across from ours; also has her office there as well as 'Y' work. She does work for prisoners of war. She is Danish and a dear. We are very fond of her and what we would have done without her is hard to say. She has helped us find our way about, obtained food tickets for us, taken us to report to police, and really spent all her time last week assisting us. She entertained us on behalf of Y. W. C. A. at a dinner at Kempinski, a famous Berlin restaurant—apart from excellent food we enjoyed music, and all was very gay. I sat next to a Dr. Lehman, an American of the Mennonite Church. He is here doing Polish Refugee work, and was a former missionary in India where he knew some of our people. He has also secured a permit and is visiting Fred at Ilag Tost this week. It doesn't seem right for me to be released and have him still at Tost. However, some day we will know the answer to all these questions.

"In the meantime, we are finding Berlin most interesting, and are within walking distance of the famous Unter den Linden. Yesterday we promenaded along Kurfursten Strasse, and one could well imagine it was Fifth Avenue although the sidewalk cafes add a note of color. The weather too has been mild and clear which has advantages as far as sight-seeing is concerned, but for other reasons which you well know, I would prefer cloudy weather.

"Dr. Yocum, I hope you will forgive my incoherency and my rambling, but under the circumstances hope you will forgive me. This is my first letter so have tried to give most of the details; and as postage is a trifle high, I am taking advantage and have gone on at rather great length. Do give my love to all, and may your prayers on our behalf continue. I am looking forward to a happy reunion before too long. . ."

Dr. Yocum received another letter from Mrs. Henderson, dated October 6, which reads in part:

(*Continued on page* 41.)

News from the Colleges

Eureka College
Eureka, Illinois

The enrollment for the fall term at Eureka College is six per cent smaller than a year ago, with most of the loss coming from men in the Junior and Senior classes. There are approximately the same number of new students as a year ago, although the selective admissions policy resulted in a 54 per cent increase in the number of Freshmen who had ranked in the upper third of their high school classes.

Leadership in student religious activities this year is centered in the new Fireside Christian Fellowship Group which has been having campfire gatherings on Sunday evenings at 5:30. The group has made plans to send groups of students to the various charitable institutions of the immediate vicinity.

Shirley Gaddis was appointed Associate Professor of Chemistry in September. Professor Gaddis had his graduate training at the University of Iowa and the University of Illinois and for ten years has taught at Colorado State College and Green Mountain Junior College prior to coming to Eureka.

New ministerial students are Noel Francisco, son of Cecil Francisco of the Pekin church; Kenneth Broad, a member of the Streator church; and Stanley R. Thompson of Cicero.

Homecoming was held on October 10 and 11 with a play, "Fresh Fields," and a football victory over Elmhurst College.

Purdue Christian Foundation
West Lafayette, Indiana

Besides the usual educational periods of Sunday morning, student class and church worship service, and Sunday evening forum, the Purdue Christian Foundation conducts classes in Bible and in Courtship and Marriage. The first class in the latter course for upper classmen began on the first Monday night in October and will continue for eight weeks, every Monday night. The class is limited to fifteen men and ten women. Each session deals with a different relationship of courtship and marriage, taking up the questions of dating, engagement, the various psychological and emotional aspects of the problem as well as the economic and spiritual phases.

Drury School of the Bible
Springfield, Missouri

There are at present seventeen ministerial students enrolled in the School of the Bible. Most of them are preaching. Six of these are Disciples, and the others are Methodists, Congregationalists, Presbyterians, and Episcopalians.

Ned Romine, son of Mr. and Mrs. E. M. Romine of Rolla, has entered Drury as a Junior and is preparing for the ministry. Robert Thomas, of the class of '41, is attending the Divinity School of the University of Chicago. Richard Pope is also attending the University of Chicago for his third year and is currently president of the organization of divinity students.

Phillips University
Enid, Oklahoma

The cornerstone for Phillips University's new dormitory for women, Clay Hall, was laid on Thursday, October 9, as one of the high-lights of the Oklahoma State Convention of the Disciples of Christ, held in Enid October 5 to 10.

As one of the speakers of the occasion, Mrs. George Davis of Chickasha, Oklahoma, expressed it, "This gift of lasting value is primarily a gift of the women."

Dr. Henry Gadd Harmon who was officially inaugurated as the seventh president of Drake University, on October 17. Ceremonies occupied the day and evening. They included a luncheon, the inauguration ceremony in the afternoon, attended by two thousand people, and a banquet in the evening. Present at the inaugural ceremonies were representatives from eighty colleges. Dr. Arthur H. Compton spoke at the inauguration ceremony in the afternoon. Dr. Edward Scribner Ames was the guest speaker at the banquet.

Prominent women church workers, who have been influential in raising the money for Clay Hall, had charge of the program preceding the laying of the cornerstone. The actual laying of the cornerstone was under the supervision of the Masonic Lodges of Oklahoma, with W. H. Powell, Grand Master, directing the ceremony.

Within the stone was enclosed a large copper tube containing the list of all the names of those who contributed to Clay Hall. There were about 15,000 names on the list.

Clay Hall will be a building of three floors with accommodations for about 125 girls. It is being built on the University golf course, just west of University Lake. It will face Lakeview Drive on the west, but it will have three service entrances and a huge terrace on the east, overlooking the lake.

The new Phillips gymnasium, a gift to the University from the citizens of Enid, is being rushed to completion so that it will be available for the opening of the basketball season.

Two huge murals which will hang in the Student Union Building at Phillips University were formally presented to the University recently by Professor Eugene J. McFarland, Phillips art professor who prepared the murals. The murals were financed by the classes of 1938, 1939, and 1940. Representatives of the classes spoke briefly at the ceremony, and Dr. Eugene S. Briggs, Phillips president, accepted the murals for the University.

The symbolism of the murals, each of which is six by nine feet in size, was explained by Professor McFarland, who was assisted by Jarvis Stewart, art department assistant, in doing the murals. One mural is called "Preparation," the other is named "Application." The scriptural basis for them was worked out by Dr. Wilfred E. Powell, Phillips Bible College professor.

In bright colors and beautiful symmetry the murals carry out the idea of suggestion, rather than the idea of detail. They hang on the east and west walls just inside the entrance to the Union Building.

Northwest Christian College
Eugene, Oregon

The enrollment of Northwest Christian College, Eugene, Oregon, has broken all previous records for attendance the first term of the school year. Two hundred eighteen have enrolled in the college at the present time—111 men, and 107 women. The attendance record for all of last year was 218. The enrollment the first term is better than 6% above the enrollment for the first term of last school year.

These students are engaged in many worthwhile service projects in the interest of the church—preaching, singing, playing the piano or organ, teaching Sunday school classes, and singing in choirs. The volunteer band is seeking out needy places where Sunday schools can be started and preaching services serve the community.

The chapel services at the college have been unique. Speakers have been William Siefke, Professor of New Testament on the campus of the college. Mr. Siefke is a new man, having come to the college this year from his successful pastorate in Caldwell, Idaho. Dr. E. F. Leak, pastor of the church at Hood River, Oregon, has also been a speaker. Professor Walter Fiscus, also of the college faculty, spoke recently. Other speakers during the term will include C. F. Swander, State Secretary for the Christian Churches in Oregon; Ralph Weatherall, successful salesman; Orval Mick, pastor of the Christian Church at Albany, Oregon; Dr. V. E. Hoven of

the college faculty; Howard Cole, field secretary for the Christian Endeavor Union of Oregon, Washington and Idaho.

The first week in December will be observed as the "Louisa F. Kellems Fellowship for Girls," when an outstanding Christian woman will come to the campus to conduct conferences and speak before the students.

Butler University
Indianapolis, Indiana

Arthur S. Kendall, who has been acting bursar of the University for the past two years, was promoted to the position of bursar after a decision of the board of trustees. Mr. Kendall attended both Indiana and Butler Universities. Alfred K. Jones, a graduate of Butler in 1932, was added to the faculty of the evening speech department. Mr. Jones is active in debate and speech circles in the city.

The new periodical reading room, donated and equipped by the Indianapolis association of the National Panhellenic Congress, was dedicated the latter part of October. The new reading room is equipped with the latest fluorescent lighting and specially designed furniture. The dedication address was made by Mrs. Paul F. Grubbs, president of the local Pan-Hellenic association, and President Robinson gave a short response.

Butler students who are drafted or who enlist in the armed forces will be given a special service designed to aid them in securing assignments for which they are best suited. Information blanks, giving a summary of the student's undergraduate or graduate work, together with his fields of proficiency, will be filled out, signed by university officials and notarized. These will be sent to the appropriate military officers to help place the student in his proper branch of service.

Butler was host to the Indiana chapter of the American Association of University Professors and the Indiana Academy of Social Sciences during the month of October.

Homecoming with its traditional Freshman-Sophomore greased pole fight, parade with fanfare of floats and marching band, bonfire sing, and President and Mrs. Robinson's tea was observed the latter part of October. In the afternoon the Butler University Bulldogs played Ohio University in a football game.

Butler observed American Art Week the first week in November with a reception and art exhibit by the artists' wives of faculty members of Butler University and John Herron Art Institute. Governor and Mrs. Schricker were honored guests.

Lynchburg College
Lynchburg, Virginia

The Lynchburg College A Cappella Choir sang at the opening session of the Virginia State Convention of the Disciples of Christ on October 7, and the Lynchburg College Players presented a pageant the same evening.

The Fine Arts Committee presented Robert Porterfield, founder of the Barter Theater at Abingdon, Virginia, on October 2, in the regular assembly program. His lecture subject was "Taking the Theater to the People."

Fred Hughes, director of the Colegio Internacional, Asunción, Paraguay; B. Fred Wise, Director of Music, University Church, Chicago; Monsieur Pierre Lanaux, representative of the Free French Movement; Dr. W. A. Smart of Emory University; and Charlotte deVolt Elder, violinist, and Artiss deVolt, harpist, have appeared recently before the Lynchburg College students in chapel and assembly programs.

The Carolina Playmakers from the University of North Carolina presented Paul Green's play, "The House of Connelly," October 11. The Lynchburg College students were privileged to be "first-nighters" as this was the first performance of this play on tour.

Transylvania College
Lexington, Kentucky

Transylvania's Development Program, approved by the Commission on Budgets and Promotional Relationships and the Board of Unified Promotion, was in full swing this month throughout the State of Kentucky. The aim of the program is to secure $750,000, of which $350,000 will be used for endowment and $400,000 for two buildings, a Gymnasium-Auditorium and a Library to house Transylvania's priceless collection of medical and legal volumes and early Kentuckiana. Judge Lorenzo K. Wood of Louisville is the State Chairman, and Senator A. B. Chandler of the class of '21 is National Alumni Chairman. President Raymond F. McLain received formally from Mrs. James B. Haggin of Versailles, Kentucky, a Matthew H. Jouett portrait of Dr. Benjamin Wilson Dudley on October 15. Dr. Dudley was for thirty-three years a member of the Transylvania Medical School faculty. This portrait is regarded as one of the finest works of Jouett, who attended Transylvania and who became known as Kentucky's foremost portrait painter. Dr. Dudley was one of the outstanding physicians of the nation, and through his efforts many medical and surgical innovations were introduced to America.

The Kentucky Workshop in the History Department of Transylvania College, which was established several years ago, has developed into an undergraduate research group which specializes in Kentucky social and economic history. It is the only class of its type in the South, and one of the few undergraduate seminars in the country where students do original research with primary source material. It has proved to be profitable, not only to the process of the collection of Kentucky history, but also to the students who participate in the activity.

Texas Christian University
Fort Worth, Texas

A three-quarter portrait of Dr. E. M. Waits, president emeritus, was unveiled in a public ceremony in the T. C. U. Library Sunday afternoon, Nov. 2. The portrait was painted by Wayman Adams, internationally famous artist, and made possible by gifts from the Board of Trustees, faculty members, ex-students, members of the class of '41, and friends of the institution. A book, bound in tooled leather and containing the signatures of all contributors to the commission fund, was presented to Dr. Waits. The portrait will hang in the school library.

President M. E. Sadler served as the evangelist in a citywide Christian Church revival Nov. 2 to 9, inclusive. The meeting was the first to be sponsored jointly by all Fort Worth Disciple churches for several years. Dr. Sadler announced that a greater emphasis upon religion will be a main objective of his administration at T. C. U.

Faculty members are taking leading roles this year in their various professional fields. Profs. A. L. Boeck and J. Willard Ridings have both been elected

(*Continued on page 47.*)

Ministerial Students in Lynchburg College. Seven of the group were not present when picture was taken

WORLD CALL NEWS ROOM

AFTER spending some time in this country attending the International Convention in St. Louis, visiting churches, and representing Puerto Rico in the Congress held in Mexico City, V. I. Gonzales returned to Puerto Rico. On August 14 in Columbus, Indiana, he was married to Juanita Ziegler, with C. Manly Morton performing the ceremony.

Many reports have come of the fine reception the bride and groom received when they arrived in Crozal, Puerto Rico. Mrs. Morton assisted the three daughters of Mr. Gonzales to make the leis of flowers for the Gonzales' and Mr. Morton when they disembarked. Two weeks later a reception was held at McLean Conference Grounds. Later the churches served by Mr. Gonzales had a reception. The Morovis Church was dedicated on October 10. Mr. Gonzales writes: "It is a nice building. Mr. Carpenter has done a fine work in the Ciales and Morovis buildings."

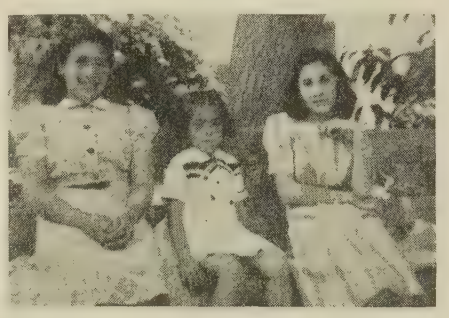
Miss Anna Bender, who is on furlough from India, is at the present time in Seattle, Washington, with her sister. She is taking a short course in nursing education through the extension department of Washington State University, having both practical work and class instruction. She will remain there until her time of sailing, about January 23.

The department of religious education of the United Society has been having its share of misfortune. T. T. Swearingen, executive secretary, was in an automobile accident near Dawson Springs, Kentucky, October 29, when his car was in a collision with a truck. His car was turned over but Dr. Swearingen did not suffer major injuries. After a thorough examination for possible fractures or internal injuries, he was able to return to Indianapolis the day following the accident. His car was badly damaged.

George Oliver Taylor was riding a bus from Indianapolis to a near-by town in Indiana when the driver lost control of the bus and ran into a bridge. Mr. Taylor was thrown against the seat in front of him and received some rather painful injuries about the face. He was taken to a hospital for treatment. Fortunately neither of these people was more seriously injured.

We are happy to report that A. Reid Liverett of the Board of Church Extension, who had a major operation a few weeks ago, is improving satisfactorily. He is still confined to his home however.

Miss Ruth Leslie, missionary to Mexico, underwent an operation the latter part of October at the Methodist Hospital, Indianapolis, Ind. She left the hospital November 7 and a few days later went to her home in Webster, Pennsylvania. We are happy that she got along so well.



Rebecca (left) and Margaret (right) are the adopted daughters of Miss Pearl Gibbons, missionary in San Luis Potosi, Mexico

Mr. and Mrs. Lewis A. Hurt, missionaries to Africa and now on furlough, living in Indianapolis, have had the following honors conferred upon them by the Belgian Government: Mr. Hurt, Knight of the Order of the Lion; and Mrs. Hurt a gold medal of the Order of Leopold II. Misses Martha Bateman and Goldie Ruth Wells have the same medal as that of Mrs. Hurt. The Byerlees and the Boyers have also received honors from the Belgian Government.

The College of Missions Foundation opened its first session at the Divinity School of Yale University this fall. Seven students are enrolled: Misses Hazel Hughes and Leila Callender, candidates for appointment to India; Mr. and Mrs. W. George Smedley, under appointment to Paraguay to leave in March; Lawrence Stone, candidate for appointment to Latin America; and two missionaries on furlough from China—Misses Margaret Lawrence and Katherine Schutze.

Dr. Samuel Guy Inman is conducting two seminars. One is on Missions which deals with a short history of the Disciples and which will lead to an intensive study of the missionary work of each country. The second seminar is on Latin American History and Culture as related to the Christian Program.

The College of Missions Library has been moved to Yale, and the Disciple students are using it to great advantage. It is being conserved together in one room, but the cards of the catalog are being distributed in the catalog of the Divinity School Library, so that it will be available to all Divinity students.

Many WORLD CALL readers will remember Ruth Boll who worked in the Coke Region of Pennsylvania for several years. She gave up her work when she was married to Ralph Artis. Word comes that a fine daughter, Betty Lou, has come to bless the Artis household. Our best wishes go to Mr. and Mrs. Artis.

There have been two recent changes in State Secretaries of Missionary Organizations-Education. Mrs. L. O. Turner, Atlanta, Georgia, is succeeded by Mrs. J. R. Beach of Macon, Georgia. Mrs. R. A. Murray, Malden, Mass., is succeeded by Mrs. C. M. Murch, Everett, Mass.

Sunday, November 2, Martha Nell, daughter of Mr. and Mrs. C. W. Plopper of the United Society, was married to Dwight B. Hutchinson, who is in service on the West Coast. Martha Nell is attending Stanford University, working toward her Master's Degree. Congratulations, and best wishes for the bride and groom, whose address is 1552 Cowper, Palo Alto, California.

Changes occur now and then in the personnel of the United Society, but just now the religious education department is losing two of its workers. T. T. Swearingen, executive secretary of the department, has resigned to become minister of the Wilson, N. C., church, effective January 1, 1942. Dr. Swearingen has been a member of the headquarters' staff for twelve years, and since 1936 has been its executive secretary.

The second resignation is that of J. Clyde Wheeler, who has been on the field staff for four years. December first he became the associate pastor of the Community Church, Kansas City, Mo. Mr. Wheeler will direct the religious education projects and administrative activities. He will be associated with Joseph C. Cleveland, who is to become the minister of the church, with Burris Jenkins relinquishing active leadership but continuing in an advisory capacity.

Women and World Highways

Women Again Lead the Way

By HARRIET HARMON DEXTER*

IT'S funny about church women. So often they are not taken seriously. Just to say "good old-fashioned Ladies' Aid Society" is supposed to bring a laugh every time. But when the choir needs new robes they are apt to get them —from the women of the church. When the church needs a new carpet it usually comes—from the women of the church. Does the parsonage need a new sink? Tell the women of the church about it. So it really is not surprising that when Protestantism needed a real example of what is meant by "uniting our forces" it should come—from the women of the church.

A "New One Organization of Church Women" (it still has no name) is *almost* an accomplished fact. It seems so sensible to have a single national interdenominational organization that one wonders why it did not happen before, for after all, anything so logical should be rather simple. But that is not quite correct. Yet it is happening and after this-wise:

For many years there have been three national interdenominational women's groups. There was the Council of Women for Home Missions, widely known among church groups for its work among the migrants, in the Indian schools, and other home mission projects. There is also the Foreign Missions Conference of North America (Disciple Emory Ross is now its executive secretary) with a Committee on Women's Work. Two of the World Day of Prayer projects are sponsored by this committee, Christian Literature, and Women's Colleges in the Orient. The third group is the National Council of Church Women whose program includes not only the outreach of the church but many areas of cooperative work of great concern to church women: the Christian family, community issues and social conflicts, world relations with special emphasis on the world church—the ecumenical movement.

Committee Named

Obviously, as the work of these three groups expanded there was a certain overlapping of spheres and an equal overlapping of appeals to the local church woman for her loyalty, her energy, and her money. About four years ago leaders in these three groups, realizing the unchristian-ness of this duplication, began to study their problem. A National Committee of Church Women was named representing the three groups, and was charged to study the field of women's interdenominational work with a view to coordinating the entire program. The first step was the pooling of resources in the promotion of the World Day of Prayer, the May Luncheons, certain projects in international relations and race relations, and the publication of *The Church Woman*, the only interdenominational publication in the women's field.

For three years the National Committee of Church Women has been working toward the ultimate goal of unifying the work of church women. Any one who has ever tried to fuse the work of organizations (and what church woman has not in Sunday school, women's association, or some area?) knows that there are difficulties, both numerous and tremendous at the time. Traditions, loyalties, names, relationships, programs, invested money; so much to be conserved, and perhaps a little to be cleared out. With a beautiful spirit and infinite patience the National Committee worked its way in harmony until within the last year it submitted to its three parent organizations a plan of union.

Plan of Union Ratified

The Biennial of the National Council of Church Women, held in Columbus, Ohio, early in October, gave final ratification to the plan. The other two groups had previously ratified it at their last annual meetings. With this action of the National Council of Church Women the way is clear for a Constituting Convention which is to be called early in December. The work of this convention will be the opening work of the "New One Organization"; and as fast as it can be constituted, officered, and put into working order, it will replace the other three groups. Many readers will remember that last January the Council of Women for Home Missions united with the Home Missions Council, so that it has already lost its separate identity. However, certain phases of its work will be turned over to the "New One Organization of Church Women" which in very fact will be the united voice of Protestant women, approximately nine million of them, in the areas which have been entrusted to interdenominational cooperation.

The new organization will have as the basis of its work the projects already under way by the three "bequeathing" groups and the Seven Areas of the United Christian Adult Movement for worship, study, and action; the Bible in Life, Personal Faith and Experience, the Christian Family, the Outreach of the Church, Community Problems, Major Social Issues, and World Relations.

What Is the Next Step?

Is this the final end sought? No; even united church women look forward to the time when there will be a united voice of Protestantism. But until that time with all courage church women may hold their heads high that they have taken this first great step; they may also walk in quiet humility that having accepted a Way of Life they must still search diligently for the way to live that Way as its Guide may indicate.

The action of the National Council of Church Women in ratifying the proposed plan is the most historic of its business actions at the recent Biennial. However, several interesting facts came to light. The National Council is the one agency which reaches down into states and communities with an interdenominational organization—Councils of Church Women. There are now 412 local councils, or groups by some other name corresponding to them. This is an increase of 248 since the last national meeting in 1939. These councils are to be found in 43 states, the District of Columbia, and the Hawaiian Islands. The delegates to the Biennial included one from Hawaii and two women who drove the 2,550 miles from Oregon alone.

In its deliberations the Biennial gave much time to a consideration of the many relationships of church woman, for admittedly she is no longer an isolated factor off on the side of the church program; she is both in and of the total program. So the seminars were built on the Church Woman in relation to the Home, Mental and Spiritual Health, the Program of the Local Church, Other Community Organizations, Defense and Camp Communities and Civilian Public Service Camps, Peace, World Missions and the World Mission of the Church, and so on through sixteen such relationships.

Much time was given to consideration of the projects upon which Protestant churches have united: the foreign relief appeals, the United Advance in Christian Education, and the underlying basic assumptions for progress in the unity of interdenominational agencies which is to come up for thorough study by the seven interdenominational groups in December.

The officers to serve for the period between the Biennial and the consummation of the New Organization are: President, Miss Mary C. Smith, Minneapolis, Minn.; First Vice-president, Mrs. Harry Goedeke, Baltimore, Md.; Second Vice-president, Mrs. Herbert W. Crowe, Peoria, Ill.; Vice-presidents, Mrs. Bess White Cochran, Santa Monica, Calif.; Miss Mabel Head, Cleveland, Ohio; Mrs. I. J. Ayers, El Paso, Texas; Mrs. E. L. Eggers, Hammond, Ind.; Secretary, Mrs. J. H. Smiley, Indianapolis, Ind.; Treasurer, Miss Amy Lund, Minneapolis, Minn.

*Editor, *The Church Woman.*

Christians and World Order

Study Suggestions and Resources for Seniors, Young People, and Adults

These pages are supplementary to the material in the two packets on the general theme, "Christians and World Order." The titles are "Christians, Bring the World Together!" (a packet of programs, 50 cents) and "Whither, World?" (a discussion packet, 75 cents). For information about these and other missionary materials write to your state secretary of missionary organizations-education or to the Missionary Education Department, 222 Downey Avenue, Indianapolis, Indiana.

Thinking About Themes

"DON'T say it!" I thought the words so hard that I was sure I had spoken aloud. It was my program chairman who was standing before our group and I knew by that sixth sense of mine that she was about to say: "Our December meeting will complete our study of Christianity and Democracy in America and in January we will turn our thoughts to Christians and World Order."

How can she, I found myself saying, how can she draw lines like that? As though by the turn of a page we dropped our concern for democracy as a way of life and made no connection between it and world order. There are a lot of things I need to learn and to do to make the democratic way function for everyone in my land—and in other lands too.

There's my connection, I said, still talking with myself, where our study naturally moves from democracy as a way of life in our own country to this matter of building world order, making liberty, equality, and fraternity a reality for everyone, continuing the same study but extending its outreach to include Germans, Jews, Japanese, Greeks, Abyssinians, Filipinos, and all the others.

But while I mused, my program chairman was going on and now she was speaking of the importance of this world order study as a missionary theme. "In fact," she was saying, "to paraphrase the title of one of our mission study books, our contribution to world order is a Christian imperative. International affairs have come to such a desperate pass that the world cannot save itself by its own resources. The church offers more hope for bringing order than any other institution, for the church is a world fellowship, the world's one universal institution, able to function across all barriers.

"Then the church has already laid the foundation for world order, hasn't it?" came the words of the member who always thinks through to a quick conclusion.

"And that is where Christian missions come in and that's what makes this such an important study theme at this time," added our usually quiet member. "Christian missions have planted the church in almost every land, and Christian communities are becoming more and more conscious of the ties that bind Christ's followers into a fellowship that transcends racial, national, and geographical boundaries."

"Does that mean that if we did a better job of supporting the missionary program of our church we would be helping to get this old world out of its mess?" That was our practical member.

"Means just that," came the reply.

"Sounds good to me," was the retort, "for so often we just learn about things and say nothing about what we can do to improve matters."

"But it isn't as easy as that," cautioned another voice, "for there are a lot of things wrong with the world. Aren't we going to face them?"

"Yes, indeed," said the program chairman. "We'll talk about things that are wrong and things that are right too."

"And after that we'd better talk about what we can do about it," added the member who insists on the practical side.

Looks to me like we are getting our study outlined for us, I thought, going back to my conversation with myself, and I'm glad that we are going to keep sight of the place of Christian missions in building a better world.

"I've just been reading a booklet issued by the Layman's Missionary Movement." Our pastor had slipped unnoticed into the room. "And I recall two statements that seem applicable to your discussion: 'When Christian missions are sufficiently supported by church people, there will be Christian democracy in America and a Christian world order everywhere.' . . . 'In the midst of this world crisis today there is only one agency great enough to solve the difficult and distressing problems of the world, and that is the missionary enterprise of the Christian Church.' "

And with that we tie our two study themes together, and get our motive and sense of direction for study.

Christians and World Order

James A. Crain, who writes the "Social Trends" page each month in WORLD CALL, speaking of two study themes said: "Democracy is a way of living, a way of thinking about life, a spirit that binds men and women together in a sense of community in which there are common loyalties, hopes, aspirations, affections. Democracy, in short, is the social expression of the Kingdom of God among men, in which there is faith in the worth of the individual, faith in the ability of men to become better men, a willingness to share both power and goods, and a willingness to rely upon consent rather than force to secure group action. And this is the way of living that guarantees world order. Democracy and world order in study and in living are inseparable."

Every person who has any responsibility for the world order study ought to read carefully and encourage others to read the very splendid article by Harold L. Lunger in this issue of WORLD CALL. The article titled, "Democratic Principles in World Relations," discusses the famous five assumptions of democracy which many of us doubtless examined in the current study, and shows how each of them carries over into world relationships and how there can be no world order except we maintain these democratic values on a world-wide scale.

Plans and Packets

A letter has been sent to your group telling about the plans and packets for the January to June study on the theme, "Christians and World Order." With the letter is an order blank that summarizes the things most needful for your study. The same plan, you will note, is being followed as has been in operation for the democracy study—there are two sets of material following two methods of presentation, *discussion* and *program*. These are planned for use by seniors, young people, and adults. The choice is determined by type of material rather than age level. The program plan of presentation is perhaps the easier, requiring less planning and research than the discussion. But the discussion material offers such a fascinating opportunity and stimulating experience.

Because of the widespread approval and commendation of the form of the material as followed in the current democracy packets, the same form is used in the new packets, i.e., pamphlets instead of short leaflets in one pamphlet; the resource material is assembled in pamphlets and is clearly marked as to the meeting for which each piece of material is intended. These pamphlets bring you all the material formerly offered in separate leaflets.

Standing Orders

If you have put in a standing order for the year's material your choice between types of packets has been made. If you chose the program packets and have been using for the democracy study, "Home Missions and Human Rights," you will be receiving the second program packet, "Christians, Bring the World Together!" In the first packet you had a copy of the book, *Author of Liberty*. In the new packet there will be no book.

If you placed a standing order for the discussion packets your first packet was titled, "Christian Frontiers for Democracy" and the second will be, "Whither, World?" You will find in this packet a copy of the book, *A Christian Imperative: Our Contribution to World Order*, as you had no book in your first packet.

If you *think* you put in a standing order but are not sure about it and no material

arrives you'd better write in and check on it. Be sure to give the name of the person who would have placed the order. You won't want to take any chances on being left without materials for the study.

New Orders

Perhaps you ordered only the first six months' packets, on democracy. In that case you will want to be making up your mind as to the new materials. Reread the preceding paragraphs. Decide whether program or discussion meetings best suit your group.

The program packet, "Christians, Bring the World Together!" contains both general suggestions to leaders for the series and detailed suggestions for each of the six programs. The resource pamphlets have plenty of material for talks and other methods of presentation. The missionary work of our church receives adequate and appealing emphasis. The price of this packet is fifty cents.

The discussion packet, "Whither, World?" has a book, as already indicated, and the price is seventy-five cents. The packet contains, in addition to the book, a helpful leader's manual that sparkles with clever suggestions, and a 36-page pamphlet of stimulating and interesting material to be used as background information, assignments for talks, or as preparation for sharing in the discussions.

Why Not Try Both?

You may order on the "either-or" plan, but we would like to suggest that some may want to order "both-and." In the democracy packets there was some duplication of source material; in the new packets, though they follow the same general outline, there is absolutely no duplication. Many groups availed themselves of both democracy packets and felt that their study was thereby enriched. How much more helpful then to have both of these new sets of material! We especially recommend both packets as a "good buy" to those purchasing the program packet. 'Most every group buys a study book in addition to its program packet. And the study book in paper binding costs sixty cents. Here then is the chance to get the study book plus two pamphlets—a leader's manual with a lot of fine ideas, many of which might be utilized in your meetings, and 36 pages of grand program material—for just fifteen cents more than the price of the book alone. It's a bargain!

Other Materials

Your order blank, which came with the letter previously referred to, lists some of the most needed and vital materials which are strongly recommended for use in addition to these packets. It will be well for you to look over the order blank even though you have standing orders for the packets and thus see what supplementary materials are suggested. Adult groups will find some materials listed in their *Year Book of Programs,* and the leader's manuals will also carry lists of helpful reference materials. The January number of WORLD CALL will carry a more comprehensive list. We want here to emphasize a few of the materials so that you will have them in mind when placing your orders and planning your study.

A Christian Imperative: Our Contribution to World Order, by Roswell P. Barnes. This is included, of course, in the discussion packet, but every group needs it regardless of which packet they have. Indeed, a second copy would be of value, one for the leaders of the meetings and one for general reading. Stimulating, inspiring, brimming with information. The price if ordered separate from the discussion packet is: cloth, $1.00; paper, 60 cents.

The Seed and the Soil, by Richard T. Baker, is another book that we should not like for you to miss. The style is unique. It captures your fancy and stirs your thinking every page of the way. Youth groups particularly should have this book. It is one of the best we have ever had. Use it for material for the meetings or for general reading. The price is: cloth, $1.00; paper, 60 cents.

Discussion and Program Suggestions for Adults on Christians and World Order, by Minnie W. and Charles H. Corbett. Suggestions and materials that are excellent for help in program or discussion meetings. Price, 25 cents.

What Kind of a World Do You Want? by Ruth Isabel Seabury, is especially fine for its suggestions for individual and small group projects, and its illustrations to stimulate discussion, self-evaluation, and action. Price, 25 cents.

A Just and Durable Peace, issued by the Federal Council of the Churches of Christ in America, is a splendid pamphlet giving usable and wanted information in the briefest possible space. Price, 10 cents. Do not fail to order it.

WORLD CALL is as usual necessary to the study, having each month these two leaders' pages, worship services, and articles that tie closely into the study.

Where to Use the Packets

In missionary organizations of course, for seniors, young people, and adults. Also in Christian Endeavor or any other young people's Sunday evening services, week night meetings, women's councils, Sunday school classes, men's discussion groups, church schools of missions. Many women's groups that follow the council plan use the program packet in their general meetings and the discussion course in their group meetings, finding that each course following the same general themes enriches and makes more profitable the other.

Other ways of using the two sets of materials will be suggested by local needs and opportunities.

Grateful Recognition

The worship services are being prepared for us by Mr. and Mrs. Harold L. Lunger of Oak Park, Illinois. Mr. Lunger is pastor of the Austin Boulevard Christian Church. From their busy and efficient pulpit and pastoral service the Lungers took time to choose the worship themes and prepare for our use the series of impressive and helpful services.

For the discussion packet material we are indebted to Mrs. Frances Dunlap Heron of Homewood, Illinois, who has given many hours out of an already crowded schedule to prepare this course for our use. Young people's groups will remember her delightful contribution to the study of migrants.

Several members of the headquarters staff of the United Society have also made richly worth-while contributions to our study.

World Day of Prayer

On February 20, 1942, as is the custom each year on the first Friday in Lent, Christians throughout the world will join in the World Day of Prayer. Without doubt this day is the most universally observed of all in the church calendar. As at no other time, Christians of entire communities, in teeming cities and in remote country places, Christians of all races and colors in all countries of the world, are conscious of their fellowship in the ecumenical church. Prayer for the world and a common task, that of the support of four projects to meet world needs, bring them together at the foot of the Cross.

The four avenues of service made possible by the offerings on the World Day of Prayer are the support of: Migrant Work, and Work for Indian Students in Government Schools in the United States; Christian Literature for Women and Children throughout the world; and the Union Christian Colleges in the Orient.

Disciples have had a very significant part in planning for these interdenominational observances and will want again this year to help make them the occasions of enrichment and power which they should be in every community. The United Christian Missionary Society carries the program material for the convenience of those responsible for local observances.

The prayer theme this year is "I Am The Way." The service was prepared by three women now living in the United States: a former teacher in Ginling College, now teaching in a biblical seminary; the wife of a German pastor, confined for a time in a concentration camp abroad, now with her husband doing pastoral work in the United States; and a French woman who has had no word from her family in occupied France for more than a year. Out of such backgrounds these three women have prepared a service of faith and courage for the 1942 World Day of Prayer.

Programs are priced at 2 cents each, $2.00 a hundred; *Call to Prayer* flyer, free in limited quantities; *Poster,* 17 x 22 inches, 5 cents each; *Handbook for Leaders,* with suggestions for program, promotion, publicity, and radio, 10 cents each.

Orders should be placed early. Last year many orders which came in during the last week could not be filled.

Missionary Worship Service

JANUARY

Christians of the World, Unite: In Penitence

Worship Center: Tissot's painting, "Parable of the Pharisee and the Publican," should be placed at the worship center before the meeting begins.

Hymn: "God of the Nations, Near and Far"

Note: This hymn is to be used at the beginning of the meeting, immediately preceding the program or discussion. The worship service is planned for use following the study hour. If it is not possible to follow the music suggestions, they may be omitted. Other hymns appropriate to the theme may be substituted if these are not familiar.

Piano Meditation: "Andantino in G Minor," Cesar Franck

Call to Worship: Ps. 51:10-17[1]

Solo: "The Penitent," Van der Water

Scripture Reading: Luke 18:9-14

Meditation:

These are times for Christians of all nations to be humble and to unite in penitence for their share of responsibility for the evils that have fallen upon our world.

In its first statement after the opening of the present conflict, the Executive Committee of the Federal Council of the Churches of Christ in America called upon the churches to repent, saying: "Every land has had some share in the common guilt, and the Christians in every land have followed their Master only 'afar off.' Penitence is the mood that best becomes us. We must lead the world's contrition if we would minister to the world's tragic need."

One of the greatest spiritual dangers of a situation like the present is our all-too-human tendency to exonerate ourselves and our own nation, and to project all the guilt upon the other fellow or the other nation. The "scapegoat" has been a favorite device from early Old Testament times down to the present.

If our Christianity is genuine and operative, it confronts us continually with this question: "Why do you keep looking at the speck in your brother's eye, and pay no attention to the beam that is in your own? You hypocrite! First get the beam out of your own eye, and then you can see to get the speck out of your brother's eye." (Matt. 7:3-5.)

It is shockingly easy for us in America today to say, with the Pharisee, "O God, I thank you that I am not like other men." It is difficult, but infinitely more profitable and Christian for us rather to cry out with the Publican, "O God, have mercy on a sinner like me."

The man in the street finds himself these days tending to confess and to condemn Hitler's sins. The man in the pew must not fail to confess, repent of, and seek to atone for his own sins, and those of his own nation and his own church. These may be less glaring and less grievous sins than those of Hitler. But like his they are barriers to the coming peace of God. And what is more, they are *our* sins. We alone are responsible for them. We alone can do anything about them. Sufficient unto any nation are its own sins and the evil thereof!

As someone has sagely remarked: "It is time for us Christians to begin using mirrors instead of telescopes when we . . . are looking for the cause of chaos." This is good advice for Christians of all lands today. It is good advice for us in America. For "If we say 'We are without any sin,' we are deceiving ourselves, and there is no truth in our hearts. If we acknowledge our sins, he is upright and can be depended on to forgive our sins and cleanse us from everything wrong" (1 John 1:8, 9).

In response to that indictment and invitation of Scripture, let us now bow our heads in a period of meditation and penitent prayer. *(The Leader will read slowly, pausing between phrases.)*

Let us first be humbly penitent for our nation's political irresponsibility in the pre-war years. . . . Hear the words of a prominent American churchman, an authority on international law: "If evil is today rampant, this has a cause. . . . It is certain . . . that none of us is guiltless, and we who are Americans recognize that a great burden must rest upon us. 'For unto whomsoever much is given, of him shall be much required.' During the period preceding, and formative of, the present wars, our nation possessed great power and influence. Through our action or non-action we exerted a profound influence upon the course of world events. That course has generated widespread unrest, great violence, and immense disaster. Obviously, we have fallen far short of that which was required." . . . Let us seek God's forgiveness for our refusal as a nation to take active part in the effort to build a world government that might have established and preserved peace; . . . for our selfish desire to live unto ourselves alone; . . . for our unwillingness to make any real sacrifices of national sovereignty in the interests of a stable world order.

Silence

Hear our prayer, O God, and forgive us our selfish, sinful ways. . . . Give us the wisdom and the will to try to make amends for our political failures. . . .

And now let us be humbly penitent for our nation's part in helping maintain the economic disparities of the pre-war years. . . . We should have known that the nations of the world could not remain at peace when some of them were stuffed, and others starved. . . . As the richest nation on the face of the globe, we in America cannot hold ourselves guiltless for failing to help correct that explosive situation. . . . Let us seek God's forgiveness for our profession of a love for peace while controlling so disproportionate a share of the world's wealth; . . . for our tariffs and other devices which limited other nations' opportunities to make a living for their people; . . . for our unwillingness to sacrifice economic advantage in the interests of a more just and equitable distribution of the world's goods.

Silence

Hear our prayer, O God, and forgive us our selfish, sinful ways. . . . Give us the wisdom and the will to try to make amends for our economic failures.

Now let us be humbly penitent for the failures of our churches, to which are entrusted a message of Peace and Good Will . . . For our failure to develop more Christian attitudes in the minds and hearts of statesmen and the general public; . . . for our failure to bind the nations more closely together into a world-embracing fellowship of love and brotherhood; . . . for the weakness growing out of our disunity, apathy, and lack of courage in the face of the great issues of our day and generation; . . . for our willingness to sacrifice billions to Mars while giving only pennies and dimes for the work of Christ at home and abroad.

Silence

Hear our prayer, O God, and forgive us our selfish, sinful ways. . . . Give us the wisdom and the will to try to make amends for our failures as churchmen.

Finally, let us be humbly penitent for the seeds of war in our own hearts. For our selfishness, enmity, and strife; . . . for our arrogance, pride, and thirst for power; . . . for our proneness to believe the worst about others, our long-cherished grudges and our thirst for revenge; . . . for our failure individually to live in that spirit that taketh away all occasion for war.

Silence

Hear our prayer, O God, and forgive us our selfish, sinful ways. . . . Give us the wisdom and the will to try to make amends for our individual human failings.

Solo: "Turn Back, O Man"

Prayer:

O God, who hast made of one blood all nations of men for to dwell on the face of the earth; upon thy shoulder shall be the government, world without end.

Forgive us that in our day the nations have gone after strange gods, worshiping the State and offering human sacrifice to War.

Rebuke, O God, the pride of race and clan, the vainglory of men, and the lust for empire which lead to war. Shatter the complacency and self-righteousness of those who sit secure with their wealth and colonies and deny to others opportunities for a more abundant life. Teach us that the wages of sin is death—for nations as well as for individuals. May we repent and turn again. Though our sins be as scarlet, forgive us, O God, and cleanse our ways from war and from the things that make for war. For against Thee, and Thee only, have we sinned, and done this evil in Thy sight.

Send now Thy Holy Spirit upon us. Grant us wisdom in our time to build a warless world. Help us to search out and to remove the causes of war. Help us to build the instruments of peace in court and covenant and league. Strengthen thy church, O God, which stands undaunted amidst the shattered fragments of humanity and works tirelessly for the healing of the nations.

Remove now from our hearts, our Father, the very seeds of war, all enmity and selfishness and strife. Give us humility and good will toward every man. May thy Kingdom come within us, that we may bear more moving witness to thy ways of love and peace.

In the name of Jesus Christ our Lord. Amen.[2]

Hymn: "God, the All-Merciful"

Benediction

—HAROLD AND ALBERTA LUNGER.

Mr. and Mrs. Lunger serve the Austin Boulevard Church at Oak Park, Illinois. They have chosen the worship themes for the "Christians and World Order" study and are preparing the services also. Missionary groups will be most appreciative of this splendid contribution that the Lungers are making to our mission study.

[1]To be read if possible from the Smith-Goodspeed translation.

[2]Adapted from James Meyer's "For Peace Among the Nations" in *Prayers for Self and Society.*

Echoes From Everywhere

Mrs. McCoy Turned Writer

Mrs. R. D. McCoy was discharged from the hospital on July 12 and seemed to be recovering from her operation in a fine way although it was going to be very slow. Mr. and Mrs. McCoy went to the mountains the end of July for their vacation, and where conditions were a bit better for Mrs. McCoy's recovery. During Mrs. McCoy's illness in the winter she had to be confined pretty much to a warm room. She made good use of her time by preparing some literary work which she had in mind: a series of articles and some work on a book about Japanese toys, children's games, songs and dolls. Mrs. McCoy has been collecting this material for years. When Harold Fey was in the McCoy home in July of 1940, and when Searle Bates visited them in the spring of 1941, she received some encouragement and praise for her material. It is this activity that Mrs. McCoy is continuing as her strength allows. She has a very close friend in a Writers' Club in Tokyo who is a wise counselor.

Morelos Night School

The night school began in the Social Center at Aguascalientes on September 1 with 48 students enrolled. A sign has been put up in front—"Morelos Night School, Inc." Fluorescent lights have been presented to the library by Miss May Wilson. The officers for the coming year for the Social Center are: President, Miss May Wilson; Secretary, Daniel Lopez de Lara; Treasurer, Miss Maria Valla Pando. When John Harms was in Aguascalientes last summer he left a gift to buy some new books for the library.

Janet Holroyd and her Primary Class at San Luis Potosi, Mexico

Echo From West China

We have enjoyed the monthly meetings of the Disciples Fellowship which have been held in our home for over two years now. We always have a good group, from twenty to forty. I am enjoying my medical work which is largely at the tuberculosis sanatorium and at the school clinic.

—Mardie Smythe

Chengtu, China

Old Sode Dies

A few weeks ago Hazel Green Academy lost one of its oldest, most faithful servants, Sode, an old mule that was about thirty years old and had been with the academy for many years. Through all these years he had worked nearly every day and had been in many dangers. One night a few years ago, the mule barn burned to the ground. Sode was locked in the barn with his mate. By pawing the door Sode finally opened it and fought his way out just as the barn fell in. His mate was burned to death. Sode was always ready to do any kind of work that was awaiting him. For the last few days of his life he was not able to work at all. Sode was missed very much by almost everyone on the campus.

Hidden Answers

1. Tell about the unique cooperative experience related by a China missionary.
2. Why Christian benevolence?
3. What benevolent home is near you?
4. What does one writer say should happen to the "but-ifs"?
5. What progress has been made in bringing about one national organization for church women?
6. Explain the principles of a democratic world order.
7. Describe the organizational set-up of the United Church in Japan.
8. Tell about the mayor of Aguascalientes.
9. What responsibility have we for the missionaries to India?

In Memoriam

Mrs. Foster F. Fuller, September 29, 1941, Williamsport, Pa. Always vitally concerned in the missionary cause. She worked zealously in all churches served by her husband as minister before his death in July, 1940. Was on the state board of the Pennsylvania Missionary Society.

Mrs. Thomas P. Cook, May 29, 1941, Murray, Ky. Charter member and first president of the missionary society. A most beautiful Christian character. Loyal, devoted, strong in faith, positive in conviction, yet kind and charitable in her judgments of others.

Mrs. Sue E. Moore, September 2, 1941, Union City, Tennessee. Charter member of missionary society organized more than fifty years ago. Held life membership in C. W. B. M. Devout Christian whose life has been an influence for good in the community in which she lived for seventy years. Age 85.

Mrs. Alice Elizabeth Smith, October 8, 1941, Hemet, Calif. Active worker in church. Of her it was said she was always thinking of nice things to do for folk and she did them.

Mrs. Charles M. Littel, October 17, 1941, Colby, Kansas. Faithful member of Christian Church for sixty-seven years. Age 81.

Mrs. Della Midkiff, October 2, 1941, Knightstown, Indiana. Charter member of missionary society and Loyal Berean Class. Active in missionary society. Age 68.

Miss Etta Brengle, October 14, 1941, Shelbina, Mo. Lifelong, devout church member. Her life of loyalty and faithfulness is a memory worthy of emulation. Age 55.

Mrs. Hettye Talbott Parrish, September 28, 1941, Winchester, Ky. Loyal member of First Christian Church, Bible school, and missionary society. Noble character who "went about doing good."

"Let Their Works Praise Them"

(*Continued from page* 28.)

Miss Ennis

Emma Jane Ennis is a vigorous, straightforward woman, comradely, easy to know. Her warmth of appreciation of her friends and fellow-workers is well revealed in the article (originally much longer) that shares this page. To her surprise she will find this appreciation of herself beside the one she has written of a missionary who voyaged home for retirement with her. Not only her home town, family, and friends, but Disciples throughout Canada and the United States, and a host of people in India do honor to one whose life has been a rich and full and gracious ministry.

—Dr. Minnie Rioch.

Dr. Rioch also served in India (1898-1932) and pays tribute to a coworker.

Mrs. Springer

And now, after years of building for others in India, she is at last superintending the building of a house for herself in Indianapolis. And I think that there will be mansions in heaven yet to build, and Eva Alice Springer will be there busy at her old-time task!

—Emma Jane Ennis.

Miss Ennis was a coworker of Mrs. Springer, having served in India from 1909 to 1941.

Helps for Leaders of Junior Groups

"Adventuring in Friendship" is the title of the Junior unit of study for the month of January, 1942. The children's materials are to be found in the December 28, and the January 4, 11, and 18 issues of "Junior World." You will, of course, study that material as it appears from week to week as you guide your Junior leaders in the preparation of their work. The suggestions given here, however, will enable you to begin your total planning now.

—Mabel Niedermeyer

Adventuring in Friendship

By Nellie Burgess

INTRODUCTION

Purpose and Scope

The purpose of this unit is to develop friendliness as a particular phase of Christian living. It should specifically guide the boys and girls to plan and work together in a friendly way, to learn how to find and appreciate friends all about them, and to gain skill in friendly relationships, thus carrying out in their own groups God's plan for a friendly world.

This study deals directly with the building of Christian character. In this study of Junior life covering the children's relationships with each other and with other children in the community, there is a great opportunity to help them discover how God wants people to live together. These relationships often bristle with problems because Juniors have not yet fully grasped God's laws for daily living together, or attained the tact and give and take required for friendly living. The latter comes only through a larger experience, but both may be learned much better and more quickly with a little help.

A number of problems are suggested in the session plans for the guidance of the Junior leader, but actual happenings in the group or community may be used to good advantage. It is easy enough for any Junior to talk quite sincerely about what it means to be a good friend, taking turns, or being kind, but it is quite another matter if he and his friend both want to read a certain committee report at the same time, and each claims the right to do so. Feelings enter into the real situation, and feelings, as well as thinking, need training. At the same time, I am sure you will use such situations tactfully, helping the Junior leader over difficult places or taking charge yourself when advisable, though it is very important that the children face the situations honestly and squarely themselves and do not merely act on your suggestion.

While these problems exist and may be used freely in the program, the pleasant side of friendship is really the most important. God intended that friends should bring happiness, companionship, and understanding, and friendly Juniors are seldom lonely or feel themselves "outside."

Possible Special Activities for the Unit

1. Formulating a list of "laws of friendship" which grow out of your discussions each week.

2. Writing friendly letters to sick members of your group or to shut-ins of the church.

3. Experiments in making new friends, either in or outside the group, and trying to find God's way of being friends together. Making friends with new or lonely Juniors.

4. Preparing a Friendship Play. The simplest way to do this is to have the story read while the parts are acted in pantomime. For this purpose, "Where Love Is, God Is," the story of Martin the Cobbler, from *Knights of Service,* or parts of the story of David and Jonathan are excellent.

5. Making a Friendship Book, containing your record of friendship adventures, friendship stories, pictures, snaps of Junior friends, and any other interesting material the Juniors find in their work together.

6. Making attractive picture books, picture puzzles or Sunshine surprise packages for children in a hospital or children's home. The latter could contain a simple wrapped gift for each day of the week —a picture card, picture puzzle, riddle with answer folded inside, an inexpensive toy, crayons, a handkerchief, etc.

From the above list of activities, guide the Juniors to select one larger enterprise, or as many shorter ones as they can easily finish. Do not allow them to undertake more than can be comfortably completed in the time available, or with the equipment which you have to use. The play might be presented to some other group, or at some Church Festival.

January 4—Boys and Girls With Friendly Hearts

The session today should point toward the discovery that God has made us for friendly living; that he who would have friends must show himself friendly; and that a friendly and cooperative Junior group is not only a happy group, but a fine place in which to develop new and more understanding friendships.

The entire unit is based on activity rather than on material, and its success depends largely on its introduction to the Juniors. They should become interested in trying out this new adventure, as part of their growing achievement in Christian living and in participating in the activities undertaken by the group in this meeting. Read over the plans and materials with extra care, adding your own suggestions, and discuss them thoroughly with the Junior leader so that the program may be made vital and interesting.

You will note you are to lead the discussion today. This period may be begun by the Juniors telling about the autographs which they got at the beginning of the session, and the interests of the other Juniors which they discovered. Then lead into your worship thought in some such way as this:

"We have just read in our worship about a man who found many friends. Why did people like him and want to be near him? Why did he want to help them? Why did he like people to be near him? How can we make our group as friendly as he was? Is it enough only to know more about each other? How can we help each other? Are there laws of friendship which we might list for all of us to follow in becoming more friendly toward each other? How about having our own way? Disturbing others because we are not interested? Wanting to do everything ourselves?"

From this discussion, list the conclusions which your Juniors reach. Do not try to cover all relationships today. You will only make a beginning on the formation of your "laws of friendship."

Session Outline

As the Juniors Arrive.—(Taking autographs and listing Junior interests.)

Music.—For the Beauty of the Earth.

Hymn.—For the Beauty of the Earth.

Introduction of Theme.—(By Junior leader)

Scripture Reading.—Matthew 4:18-25, ending with word "multitudes"; John 12:2, 3. (Read by two Juniors)

Hymn.—O Master of the Loving Heart.

Prayer

Offering.—(With prayer and response)

Discussion.—"Boys and Girls With Friendly Hearts." (Led by Adult leader)

Choosing a Special Activity

Closing Friendship Circle and Hymn.—Jesus, My Friend.

Planning for Your Next Meeting

January 11—Choosing and Making Friends

This session should help the Juniors to discover more about choosing and making friends, basing their study on actual experiences and their previous findings about God's plan for our relationships with each other and on selections from Jesus' last words to his friends.

Keep in mind this purpose as you help the Junior leaders with their plans. The study discussion is rather difficult, and should lead to further discoveries in this matter of being friendly. Develop reasons for making friends, common interests, need of companionship, and need of help. Make sure that lonely Juniors who still need friends are not forgotten in our adventure. Discuss such questions as these: How many friends or "chums" do you think a Junior might make? Is it selfish to have only one or two? Is it as interesting? Should we make friends

with boys or girls who do things that are wrong? Should we have older people as our friends? People of other races?

Add to the "laws of friendship" as a result of your discussion today.

Guide the activities. If a Friendship Book is being made, help the Juniors to make the entries very practical. "We have better times when we are all friendly with each other." "We became acquainted with six new members today when we got autographs." "We are making toys for the children's hospital because we want to have them for our friends, too." These and many other records, with snaps of the members, and of their activities should be included. If they prepare a little play, be sure to include a snap of the players. See the Children's Materials in the January 4 issue of *Junior World* for additional activity suggestions.

Session Outline

As the Juniors Arrive.—(Making final preparations, getting activity materials ready, etc.)
Music as members take their places.
Hymn.—Fairest Lord Jesus
Report of Activity Committee
Discussion.—Choosing Friends (Led by Adult leader)
Hymn.—In Days of Old in Palestine
Offering.—(With dedication)
Bible Selections.—John 15:9-17; John 13:1-5, 12-17. (Read by Juniors)
Prayer.—(By Adult leader)
Hymn.—Saviour, Like a Shepherd Lead Us.
Activities
Closing Friendship Circle and Hymn.—Jesus, My Friend.
Planning Your Next Meeting

January 18—Loyalty and Trust

There is a vital difference between merely making friends and the development of true friendship which should be satisfying and enduring. Today's session deals with this further step toward the goal of real Christian friendship based on God's eternal laws and patterned after the ideal example of Jesus. The study should help the Juniors to understand this further step and to incorporate it into their own living.

Read over the material in the *Junior World,* January 11 issue. Meet with the Junior leaders and committees. Help them plan for the session, making the necessary alterations in the plans, and be ready to encourage them to undertake as much responsibility as they can for the session. Help them understand the real purpose of the program. Together decide your own part, and prepare it very carefully. Use any local situations suited to the purpose of the program and encourage the children to carry out their activities, testing as they go their new conclusions about friendship.

Your discussion today will include a consideration of such questions as these: What should a person do when a friend needs help? is cross? What would you do if your friend told tales on you? If you were angry, would you say mean things to a friend? or about him? How should friends play games together? What does being loyal to a friend mean? Keep the discussion impersonal, but meaningful.

Again this discussion should lead to new "laws of friendship" for your chart.

Help the Juniors plan to bring their activities to a satisfactory conclusion at their next meeting.

Session Outline

As the Juniors Arrive.—Examine the activities which are being carried out.
Music.—As Juniors take their places.
Call to Worship—
Hymn.—Sharing
Reports of Friendship Experiences.—(By Juniors as assigned last week)
Offering and Dedication
Prayer.—(By Adult leader asking for God's guidance as you read, study, and work together.)
Scripture Readings.—Proverbs 17:17; 18:24b; 27:9; John 15:12-15. (Read by Juniors)
Hymn.—Teach Me, Lord.
Friendship Stories.—(Told by three Juniors)
Discussion.—(Led by Adult leader)
Activity Period.—Continuing work already begun.
Closing Friendship Circle and Hymn.—Jesus, My Friend.
Planning for Your Next Meeting.

January 25—Friendships That Last

Only friendships that endure are really worthy of the name, and it is fitting that this concluding study should consider that theme. Its lasting quality is the final test of the Christian values of any friendship. Children's friendships frequently lack this characteristic because they have not yet learned the full meaning of lasting friendship, that priceless gift of God to mankind. In this session they may round out their study and experiences and deepen the friendships they have formed, and with it all, realize yet again, that, as Jesus stated so explicitly, love is the real basis of true companionship.

Look back over the work of the Unit and gain a clear picture of what has been done. Study the plans for the coming session, and adapt them in your mind so that you may guide the Junior leaders when they come to you for counsel in planning the session program. If your group has prepared a Friendship Play, you will need to include that in your program plans. In that case it may be necessary to omit some of the program items. The construction activity should be completed today.

See that the Friendship Book is rounded out in a well-balanced way with all important items included. If gifts were made or letters written, lead the group to plan how and when they are to be sent or taken to their recipients.

Give particular attention to your preparation for the discussion today. Using the story of David and Jonathan, if it was used in worship, you may lead the Juniors in a discussion as to why friendships last. They may discover that love and understanding in our hearts, and sharing our interests and play will help us keep our friends. To these we may add meeting others halfway, playing fair, and overlooking little things.

Make very clear in this closing discussion that Jesus' way of love and friendliness is the only possible basis for really happy living; that possessions, strength, power, beauty, all other things cannot compare with the love and trust of friends. Above all others, God is our nearest and greatest friend.

You should be able to complete your chart of "laws of friendship" during your discussion today.

You may need to help the Juniors prepare their use of the Prayer Litany, if you have not used material of this type in your services before. Do not drill on it beforehand, but rather lead them to an understanding of its meaning and use.

Program Outline

As the Juniors Arrive.—Examine activities; become familiar with the Prayer Litany.
Music
Hymn.—Sharing
Report of Activity Committee
Hymn.—For the Beauty of the Earth
Offering and Dedication—
Bible Readings.—1 Samuel 18:1; 19:1-7; 1 Corinthians 13.
Prayer.—A Litany of Friendship
Discussion.—Friendships That Last. (Led by Adult leader)
Reading the "Laws of Friendship."—(From Junior chart)
Completion of Activities
Closing Friendship Circle and Hymn.—Jesus, My Friend.

Mrs. Henderson Released

(*Continued from page* 31.)

"It is difficult to realize that we are starting our fourth week in this city. When we first arrived we were most optimistic regarding our leaving the country, but according to the Foreign Office it will take months, if not longer. Needless to say, we often become quite downcast, but we are not giving up hope. It seems that there will have to be a reciprocal arrangement between the countries before we are allowed our exit permits.

"The main thing is that we are all well and that the weather has been mild so that none of us have suffered from the cold. So far we are still housed in hotels which are most comfortable, but much beyond our means. To date it has been impossible to find a lodging suitable to our means, and naturally people are not too anxious to take us in. We certainly know now what it means to be unwanted. However, if we will trust the Lord we know a way will open as it always has."

It should be borne in mind that all letters to Mrs. Henderson must be posted in the United States (not in Canada). Everything possible is being done to make arrangements for the trip home for Mrs. Henderson.

Story of a Christian Mother

NOW you must not weep out loud when you go to Mother's grave, for you will let the Hindus think we have no hope in Christianity,'' said our dear Jai Singh to his little children as they started out to bury their dear mother. That was enough; not one of them wept aloud but stood there like little soldiers while the dearest one they'd ever known was taken away. When they reached the empty house in their jungle, many little hearts were breaking, but he kept saying, ''Our God is sufficient; we don't have to moan.''

Jai Singh is a saint, a raj Gond by birth; and when he was a young man, decided to become a *Sadhu* (Indian holy man) and moved out in the jungle alone. There he lived, searching for a god on whom he could depend. One day he heard that his cousin had found Jesus, so he left his work and went to investigate. He drank in all the good news, then went back home to think it over. A few months later when he told his wife, she said, ''Be sure He is the true God.'' Later she was convinced that He is the true one.

The news went abroad that Jai Singh was going to become a Christian. Now his wife's father was the head man of his village and of course didn't want his daughter ''disgraced.'' He came to her and begged her to come to his house and

Jai Singh and Family

let her husband go alone on the crazy venture. She refused. Then he begged her to give him the little boys that he might raise them up as good Hindus. She became very bold then, and looking him in the eyes asked, ''Father, didn't you give me to Jai Singh years ago?''

''Yes'' he answered.

''And didn't you accept a dowry?''

''Yes.''

''Well, whither he goes I too shall go and what he eats I too shall eat; if he is ruined I too shall be ruined—and don't you worry about my boys. I'm doing the greatest work in the world for them today. They will be all right, and if their bodies have to suffer, their spirits will be fed and you cannot say that much for Hinduism.''

She came over to us and was still trembling as I met her. I asked why. ''Oh,'' she laughed, ''I had to do this morning what no girl ever does—I had to talk to my Father in a bold way. The good, true God understands and will not hold it against me. I had to do it.''

There in her jungle home she lived a wonderful life of sacrificial service, often hearing insults of the worst kind from her own father's family. I asked her how she could keep so sweet about it. ''Oh,'' she said, ''He knows and I can bear it for Him.''

One night we were in their jungle home and our oxcart had been delayed. I saw her take the only blanket she owned, off of her four little boys and give it to me for my children. After we were back home in Kotmi, I heard my wee Virginia Rose praying, ''Father we do thank you for that lovely family that you have given us.'' Then she named them all by name and prayed for them and then said, ''I'm sure those are the little children you were thinking of when you said 'suffer the little children to come unto me.' ''

When we came back from furlough she had answered the call of her Father in heaven, yet her dear little family are going on in their Christian life. Everything they do is watched by the Hindus all around them. The boys have learned to read even without a school near by, but they are going to be the foundation of our church among God's jungle people, the Gonds.

—MILDRED REYNOLDS.

Pendra Road, C. P. India.

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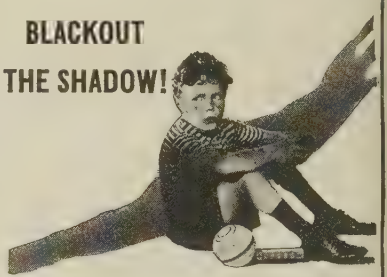

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Christian Board of Publication St. Louis

Book Chat

(*Continued from page* 22.)

in the Bundle of Life. Worship programs are of two kinds, those which are used indirectly as the setting of a theme and as preparation for a message, and those which carry their own message independent of any address or presentation. The latter are the more content-centered. These programs are of this kind. There are such titles as "Blessing the Tools," "My Country, 'Tis of Thee," "Family Circle," and "Road Map." The technique of audience participation is carefully worked out. As such worship programs used in churches are usually typed or mimeographed, this book is suggestive in form as well as content, for the new process of photographing typed material is used. This work might well form the basis of some helpful experiments in religious worship.

Books Mentioned on Page 22

HITLER CANNOT CONQUER RUSSIA, by Maurice Hindus. New York. Doubleday, Doran. 300 pp. Price $2.00.

THE CHRISTIAN HAS WINGS, by W. E. Sangster. New York & Nashville. Abingdon-Cokesbury. 150 pp. Price $1.50.

THE STORY OF THE BIBLE, by Walter Russell Bowie. New York & Nashville. Abingdon-Cokesbury. 560 pp. Price $1.95.

THE QUOTABLE BIBLE, Edited by Louis M. Notkin. New York. Samuel Curl, Inc. 715 pp. Price $3.00.

NOTES FROM A LAYMAN'S GREEK TESTAMENT, by Ernest Gordon. Boston. W. A. Wilde Co., 371 pp. Price $2.00.

THE GREATEST MEN OF THE BIBLE, by Clarence E. MaCartney. New York & Nashville. Abingdon-Cokesbury. 222 pp. Price $1.50.

YOUTH EXPLORES THE BIBLE, by David R. Piper. Boston. W. A. Wilde Co. 354 pp. Price $2.00.

CREATING FRIENDLY ATTITUDES THROUGH THE HOME, by Grace W. McGavran. New York. Friendship Press. 47 pp. Paper bound, price 25c.

BOUND IN THE BUNDLE OF LIFE, by Margaret T. Applegarth. New York. Harper & Brothers. 180 pp. Price $1.50.

STORIES FOR JUNIOR WORSHIP, by Alice Geer Kelsey. Abingdon-Cokesbury Press. Nashville. $1.00.

Brief stories, well told, thirty-five in all, grouped under such headings as: Stories of the Out-of-Doors, Stories of the Followers of Jesus Today, and Stories of the Holidays.

COME EVERYONE AND WORSHIP, by Armilda B. Keiser. Friendship Press. New York. Cloth $1.00; paper 60 cents.

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	1940-41	1941-42	1940-41	1941-42
Churches	$26,965.57	$37,330.76	$10,810.13	$ 4,938.49
Bible Schools	4,827.85	4,345.90	690.51	640.80
Christian Endeavor Societies	197.99	255.32	137.02	161.04
Women's Missionary Societies	27,568.97	26,432.69	2,053.15	617.25
Councils	15,789.26	18,021.09	1,033.25	417.51
Young Matrons' Missionary Societies	1,097.02	960.45	33.75	3.88
Guilds	2,460.76	2,371.85	296.70	19.15
Circles	581.37	621.68	11.75	5.14
Triangles	226.31	207.15	12.00	10.25
Children's Missionary Organizations	220.94	261.26	20.49	
Unified Youth Groups	108.66	196.67	25.96	364.07
Unified Children's Groups	14.30	27.83	4.64	8.42
Individuals	1,532.01	1,621.60	1,982.64	3,188.50
Missionary Organizations totals	$48,067.59	$49,100.67	$ 3,491.69	$ 1,445.67
Grand totals	$81,591.01	$92,654.25	$17,111.99	$10,374.50

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts—$11,063.24.

Books Received

RECOLLECTIONS OF AN OLD FASHIONED NEW ENGLANDER, by Frederick W. Dallinger. Round Table Press. New York. $2.00.

WE ARE NOT DIVIDED, by John A. Hutchison. Round Table Press. New York. $3.00.

MUST A MAN LIVE? by T. T. Swearingen. Bethany Press. St. Louis. $1.00.

MIDDLE EAST, by H. V. Morton. Dodd, Mead & Co. New York. $3.00.

FAIR ARE THE MEADOWS, by J. Wesley Ingles. Augsburg Pub. House. New York. $1.50.

THE FAMILY LIVES ITS RELIGION, by Regina Westcott Wieman. Harper & Brothers. New York. $2.00.

STILL SHINE THE STARS, by Bernard Iddings Bell. Harper & Brothers. New York. $1.00.

DEPENDENT AREAS IN THE POST-WAR WORLD, by Arthur N. Holcombe. World Peace Foundation. Boston. Cloth, 50 cents; paper, 25 cents.

THE QUOTABLE BIBLE, edited by Louis M. Notkin. Samuel Curl, Inc. New York. $3.00.

AMERICAN JEWISH YEAR BOOK, Vol. 43, 1941. Jewish Publication Society. Philadelphia. $3.00.

Books From the W. A. Wilde Company, Boston.

AROUND THE MEDITERRANEAN WITH MY BIBLE, by Harriet-Louise H. Patterson. $3.00.

NOTES FROM A LAYMAN'S GREEK TESTAMENT, by Ernest Gordon. $2.00.

DRAMATIZED STORIES OF HYMNS AND HYMN WRITERS, by Ernest K. Emurian. $2.00.

THE MAN WHO FOUND CHRISTMAS, by Walter Prichard Eaton. 60 cents.

YOUTH EXPLORES THE BIBLE, by David R. Piper. $2.00.

BIBLE QUIZZES FOR EVERYBODY, by Frederick Hall. $1.00.

PELOUBET'S SELECT NOTES ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, by Wilbur M. Smith, D.D. $2.00.

Books From the Friendship Press. New York.

FROM CARABAO TO CLIPPER, by E. K. and I. W. Higdon. Cloth, $1.00; paper, 50 cents.

THE JEWS TODAY, by Conrad Hoffman, Jr. 35 cents.

PRIMARY TEACHER'S GUIDE ON "WORSHIP AROUND THE WORLD," by Elizabeth Cringan Gardner. 25 cents.

JUNIOR TEACHER'S GUIDE ON "WORSHIP AROUND THE WORLD," by Lola Hazelwood. 25 cents.

JUNIOR TEACHER'S GUIDE ON "JEWISH-CHRISTIAN RELATIONSHIPS," by Edna M. Baxter. 25 cents.

DISCUSSION AND PROGRAM SUGGESTIONS FOR SENIORS ON "CHRISTIANS AND WORLD ORDER," by Emily C. Hodder. 25 cents.

THE HIGH COST OF DEMOCRACY (Course for Seniors on "Christianity and Democracy in America"), by Fred D. Wentzel. 25 cents.

DISCUSSION AND PROGRAM SUGGESTIONS FOR ADULTS ON "CHRISTIANITY AND DEMOCRACY IN AMERICA," by Mrs. E. E. McClintock. 25 cents.

CREATING FRIENDLY ATTITUDES THROUGH THE HOME, by Grace W. McGavran. 25 cents.

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College Notes

(*Continued from page* 33.)

Presidents of national groups—Prof. Boeck of the American Association of Evening Colleges; Prof. Ridings of the American College Publicity Association. Prof. Claude Sammis is head of the Texas Music Teachers' Association. Registrar S. W. Hutton is president of the Texas Association of Collegiate Registrars. Dr. Rebecca Smith just completed a term of office as President of the Texas Institute of Letters.

"The Minister's Task" was the theme presented at the October Brite College chapel programs. Included in the series was a discussion of the minister as educator, prophet, priest and citizen.

Don Gillis, conductor of the Horned Frog Band, has attracted much favorable attention in music circles for his symphonic poem, "The Raven," based on Edgar Allen Poe's well-known poem. It was presented over the National Broadcasting Company in July on Frank Black's "New American Music" program, and again in early November on the Roy Shield & Co. program. The composition has also been played by several Texas orchestras.

William Woods College
Fulton, Missouri

Composed of students from William Woods and Westminster Colleges, the Christian Student Congregation of the Fulton Christian Church has grown to be a sizeable and significant influence in the campus and church life of the Fulton community. Under the leadership of Mr. and Mrs. Donald F. West, and the supervision of Mr. and Mrs. Merrill M. Barlow, Mrs. Pauline Welch of the William Woods staff, and Mr. and Mrs. Burton Moore, the group has conducted a regular Sunday program along with numerous special meetings and social affairs.

For their second annual fall retreat on October 10, 11, and 12, a group of fifty students and adult advisors gathered at a picturesque spot on the shores of the Lake of the Ozarks to formulate plans for the coming year. A special student guest, Jack Reeve, senior student in the School of the Bible, Drake University, came from Des Moines to participate in the program. Gardner Hart of Versailles, Missouri, was elected president, and Betty Lou Uhrenholdt of Hayward, Wisconsin, was elected vice president for the coming year.

Many distinguished speakers have addressed the students of William Woods this fall at their weekly convocation hour. Included in this group are President Franc Lewis McCluer of Westminster College; Dr. George Mauze, pastor of the First Presbyterian Church of St. Joseph, Missouri; Donald F. West, pastor of the First Christian Church of Fulton; Dr. Clarence Lemmon, pastor of the First Christian Church of Columbia, Missouri, and Clark Buckner of New Bloomfield, Missouri.

For Remembrance at Christmas

» If you would give something that carries the true spirit of Christmas . . . something much finer than a stereotyped card yet costing little more . . . something of spiritual value to be treasured long after Christmas cards are forgotten . . . something that may even change the lives of its recipients to the Christ-like way . . . Consider these:

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The Last Page

While the City Slept

By GRACE F. GUTHRIE

THE Syrian night hung deep
Its clear, unchanging blue
Akin to light.

Out in the hills
Untouched by schemes and envyings
Shepherds remembered
How their father, David
Had loved the quiet hills
Whose loneliness had brought Jehovah near.
And as the night wore on
The peace of meditation moved to words:
"God's touch is very close tonight
Do ye not feel it?"
And the answer, swift:
"Aye, 'tis like a visitation."

The vibrant moments came and hurried on.
Still blue-winged shadows lay upon the hills
And wonder waited by the smoldering fires
When all the soundless night
Was set to liquid music of old words
Intoned with youthful fervor:
I will fear no evil
For Thou art with me.

Then faith-clear eyes
And faith-tuned ears
Beheld and heard:
In David's city, yonder
Is a little new-born Child.
Him God has sent;
A ruler that is Christ, the Lord.
And all around the hosts of heaven sang:
Glory to God in heaven
And on earth, peace
Until the throngs were lost within the night.

And quickly, then, the youth:
"Shall we not hasten unto Bethlehem
Nor wait until the magistrates—"
And as one voice, the answer:
"Think ye their ears, long holden, heard the song?
Their eyes, self-blinded, saw the messengers?
The Child is born, and we have seen and heard.
The Child is born as prophets have foretold."

And as they set their feet toward Bethlehem
The words came back:
And Thou, Bethlehem, in the land of Judah
Art not the least among the Princes of Judah;
For out of Thee shall come a Governor
That shall rule my people, Israel.

But David's city, sleeping at their feet
Wrapped in the world's unrest
Was unaware of God within her midst.

The Lost Melody

The shepherds were seated around their fire on one of the hills near Bethlehem. Suddenly one of the shepherds said, "I can hardly believe it all happened."

"It does seem like a dream," said another.

"What I'm trying to remember," said the first shepherd, "is that tune which came from the skies. The singers were very high, but the night was still and clear. I remember the words they sang, but I cannot recall the tune. It was bright, like a spring morning; sweet, like the laughter of children at play; and pretty as a girl's face when she looks at her lover and tells the story of her heart." None of them could remember the tune.

Presently a faint bleat came from far up the hillside. They all listened, then looked at each other. A lamb had strayed from the flock during the afternoon.

The youngest shepherd among them sprang to his feet. "I'm going up to get that lamb." Said an older shepherd: "There is a terrible patch of briars up there. The stones will be slippery. You may fall to your death."

"But," answered the boy, "wolves will get the lamb. I cannot stay here with that frightened little creature up there." And he turned and ran up the dark hill.

An hour passed, and another, and at last the shepherds heard slow, stumbling steps approaching them.

"I have found the tune!" cried the shepherd boy, with the lamb in his arms. "I sang it while I was picking up the lamb. It came to me just then." So he stood there, bruised and scratched, and sang the lost melody.

"You have it! That is it!" cried the shepherds in unison. They tried to sing it also, but they could never get the tune right.

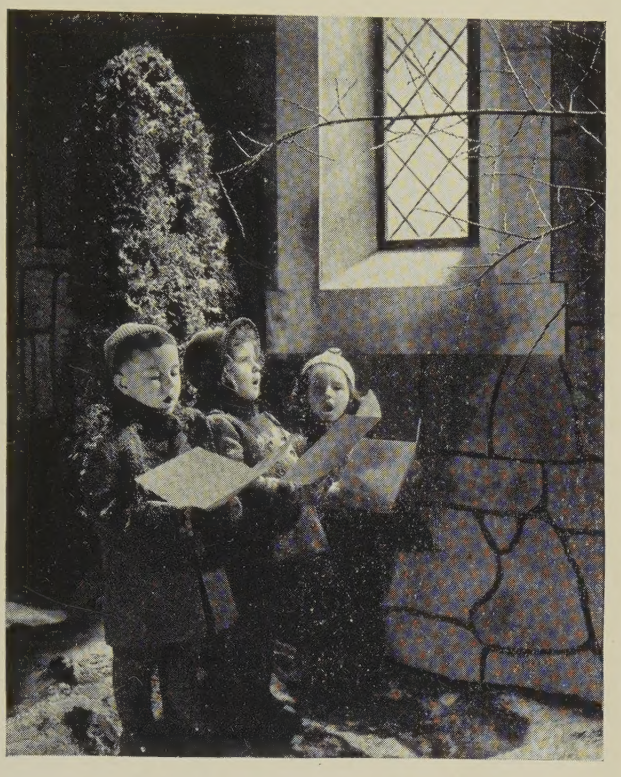
Years passed. The baby born at Bethlehem had grown to manhood and was known as a great Prophet. One day one of his followers came to him and said, "There is a blind beggar who sings the most beautiful song I ever heard. Will you come with me to hear him?" So the Prophet listened to the beauty and sweetness of the beggar's song, and then swiftly put his fingers on the beggar's eyes.

The beggar leaped to his feet and cried out, "I see again! God touched me! Who are you, Teacher of Galilee?" Jesus smiled, "We have met before, long ago. I will tell you where if you will tell me where you heard that song."

So the beggar told Jesus how he had heard the angels sing over Bethlehem and how the lost melody had come back to him while he was picking up the lost lamb.

And Jesus said, "It is a song of my Father's choir. They sang it when I was born. And because you have kept it alive on the earth with a kind deed, I have given you back your eyes."—SAMUEL HARKNESS in *The Christian.*

The Church's Love Shining on Her Needy Children and Aged Ones



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Cleveland Christian Home, 11401 Lorain Ave., Cleveland, Ohio.
Colorado Christian Home, 4325 W. 29th Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton St., Dallas, Texas.
Southern Christian Home, 1011 Cleburne Ave., N. E., Atlanta, Ga.

HOMES FOR AGED

California Christian Home, 1015 Mission Drive, San Gabriel, Calif.
Emily E. Flinn Home, 615 W. 12th St., Marion, Indiana.
Florida Christian Home, 1071 Edgewood Ave., Jacksonville, Fla.
Illinois Christian Home, 873 Grove St., Jacksonville, Ill.
Northwestern Christian Home, R. F. D., Beaverton, Oregon.
Sarah Harwood Hall, 100 Fulton St., Dallas, Texas.

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